The Womens
Missionary Magazine
of the United Presbyterian Church

Volume 52 MARCH, 1939 Number 7

The Jew

A Study of the Hebrews Today

What Christianity Owes to the Jew

By MRS. WILSON REID,* New Wilmington, Pa.

OUT of the very heart of the Jewish nation sprang the Christian Church. The Gospel of Christ was preached "to the Jew first" "beginning at Jerusalem." Devout Jews were the earliest converts to Christianity and the earliest evangelists. Christianity owes a debt to the Jew, a debt of love, a debt of truth, and it is for every individual member of the true Church of Christ to seek to discharge that debt in full.

First—We owe to them the Scriptures. "Unto the Jews were committed the Oracles of God." (Romans 3:2). The New Testament as well as the Old, with two exceptions, the Gospel of Luke and the Book of the Acts, was written by Jews. Yet today if a Jew needs a portion of the Hebrew Scriptures he must come to the Gentiles to get it. Can we imagine what we would do without those marvelous Epistles which that "Hebrew of the Hebrews," "the great apostle of the Gentiles," was inspired to write? What would we do without the Psalms that have soothed and comforted and inspired Christians in all ages; or the prophecy of Isaiah ringing as it does with the message of the Gospel? Yet they were Jewish hands that were moved to write those words; they were Jewish minds through which the Spirit of God gave His thoughts.

Second — "Salvation is of the Jews" (John 4:6). Jesus Christ, our blessed Lord and Saviour, was of the seed of Abraham of the tribe of Judah, of the line of David, born of a Jewish mother, brought up in a Jewish home, trained from early childhood as a Jew, "of whom as concerning the flesh Christ came." (Romans 9:5). Dare we say we hate the Jew when we remember that our precious Saviour condescended to take upon Himself the flesh of a Jew?

Third—We are indebted to the Jew for the great doctrine of Monotheism, the worship of the One true and living God; while our Gentile ancestors bowed down to gods many, gods of

* Mrs. Wilson Reid, is Field Representative of The New York Jewish Evangelization Society. She is available for addresses on this important work.

wood and stone, Israel as a nation worshipped Jehovah.

To the Jew we owe our knowledge of worship. Israel taught the nations through the daily sacrifice how to worship God, and today as we come to the table of the Lord, the Christian commemorates that one full, perfect, and sufficient sacrifice for the sins of the whole world. Yet the Jew today with all his religion does not worship God because he knows not the *way of approach* into the presence of His Holiness. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father but by Me." (John 14:6)

Fourth — We are indebted to the Jew for our knowledge of God's great plan of redemption, redemption through the blood of the Lamb. Moses, that great Jew of the old covenant, taught Israel the important place of the blood. "The life of the soul is in the blood; . . . it is the blood that maketh an atonement for the soul." (Leviticus 17:11). Also in the Epistle of the Hebrews, Chapter 9:22, we have the statement, "Without the shedding of blood there is no remission." On one occasion I asked a Rabbi in Pennsylvania, "Do you have sacrifice today?" He answered, "No. The Scriptures say, 'Sacrifice and burnt offering God does not desire.'" "Oh," I said, "You are quoting from Psalm 40; that is fine; please continue." He did not, so I took up the quotation, "Sacrifice and offering Thou didst not desire . . . Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do Thy will, O my God." I asked, "of whom did the Psalmist write; who was it that came and did the whole will of God, thus doing away with sacrifice and burnt offering?" Instead of sacrifice, the Jew pleads the merits of his ancestors, Abraham and Isaac; "O God, attentively view the ashes of Isaac heaped upon the altar, and remember this day unto his seed his being bound to the altar." Again, the very observance of the day of atonement "atones for them that repent." Yet, there still lurks in the Jewish heart a sense of the need of something that shall make atonement and so, on the eve of the day of atonement, a cock is taken for a man and a hen for a woman. Moving it around his head three times and quoting from the 107th Psalm, the Jew says, "This is my substitute; this is my commutation. This cock goeth to death, but may I be gathered and enter into a long and happy life and into peace." Poor blinded Israel fails to see that "the Lamb of God which taketh away the sin of the world" is Jesus Christ their Messiah and only Redeemer. Could there be a more faithful description of the nation of Israel since they rejected their Messiah up to the present time, than that given in Hosea 3:4? "For the children of Israel shall abide many days without a king and without a prince and without a sacrifice." Their expulsion from the Holy City was a divine necessity. After they had rejected the one all sufficient sacrifice, God rendered it impossible for them to offer sacrifice by expelling them from the only place where sacrifice was acceptable.

So we see the great fundamentals of the Christian faith came through the medium of the Jew. They were God's instruments ordained of Him to bring light to the world. But alas

like the prophet Jonah, they have miserably failed and turned in the opposite direction. Yet even in this "God makes the wrath of man to praise Him," for by their fall salvation has come unto the Gentiles, and if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fullness. "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead." (Roman 11:11, 12, 15).

Yes, friends, we are indebted, but how is this debt being paid? Chiefly by hatred and persecution and bloodshed, driving them from land to land. The prophecy of Deuteronomy 28 is being fulfilled in Germany today. The Jew cries, "Would to God it were morning, and in the morning would to God it were evening."

The recognition of Jewish conditions today the world over, with the four and one-half millions in the United States of America, is a challenge of unparalleled opportunity. Never in all their history have they been so responsive to the Gospel message. Many of the refugees from Europe, as they experience kindness and sympathy here, and as they are met with the message of our missionaries, are accepting the Christ as their Messiah and Redeemer. The number of Jewish Christians in America today is placed at 25,000. God is at work in the salvation of the Jew where Christians are faithful to the great commission "every creature and all nations." As a result of a questionnaire sent out to Hebrew Christians, "What led you to embrace Christianity?" 98 per cent said, "It was the kindness of some individual Christian man or woman." A Jewish Lord Mayor once said before a company of English Bishops, "What might the Jews have thought of Christianity, had the Founder's mind been more visible in its followers?"

American Jewry today presents to the Church a wide open door, opened we believe by Him who will hold us responsible for our answer to the challenge of our opportunity. "For as ye (Gentiles) in times past have not believed God, yet have now obtained mercy through their (Israel) unbelief: Even so have these also now not believed, that through your mercy they also may obtain mercy." (Romans 11:30, 31).

THE LAST SUPPER

These disciples who sat with Jesus at the "Last Supper" were the first members of the Church of Christ to partake of the "Lord's Supper." They were Jews.

Leonarda da Vinci.

To Be A Non-Aryan In Germany

By CONRAD HOFFMAN, JR.

YOU are an outcast."

"You have no legal rights."

"Your blood is responsible."

Because by the accident of birth and inheritance you have 25% or more of Jewish blood in your veins, you are racially inferior. Nay, more, being thus Jewish, you are a menace and a deteriorating influence in Germany today, where "blood and soil" are of and for Nordic Germans only. You may be Christian in faith, none the less you remain racially Jewish and therefore an "undesirable" in Nazi Germany.

You must therefore be eliminated from the body politic of Germany. And you are one of 1,500,000 similar unwanted peoples still left in Germany! The simplest way to eliminate you is to exile you. Unfortunately, owing to unemployment everywhere, no other country is prepared to give you a domicile. Therefore Hitler, who is determined to "cleanse" Germany of all Jewishness, which means you, resorts to a slow process of annihilation. You are to be slowly starved out of existence. Thus, because of your Jewish blood rather than because of anything you've done, you become the victim of a ruthless martyrdom.

You may no longer be a civil servant. You are expelled from the legal and medical professions; in fact, from all professional careers. You may not be a teacher, or a professor nor even a minister of the gospel.

If you are married to an Aryan, he or she must divorce you, or be ranked with you as an undesirable. For you to seek marriage with an Aryan is a criminal offense.

More recently, you are no longer allowed even to own a shop. In Berlin you must have your name painted in big white letters on your shop windows. This is to warn Aryan Germans that yours is a Jewish shop, and no loyal Nazi is supposed to patronize such. In Vienna you must submit to the presence of an Aryan overseer as it were, in your shop, for it is to be Aryanized. Though he has not invested a penny in your business, you must pay him a percentage of your sales proceeds. He is put into your shop by the authorities; he is to be the future owner of your shop, and so must learn the business before taking over. You are to be squeezed out. When the Aryan has learned the business, you must sell out to him at a price the government determines. When you are thus ousted, all your Jewish or non-Aryan employees suffer a similar fate. So you and they are among the unemployed.

You become desperate, for now you have no means of a livelihood for yourself and family. But this is not the end. For soon you may receive notice that you are to be evicted from your dwelling or home. You may not live in buildings where there are Aryan tenants. You may not occupy the cheaper flats. And

* Dr. Conrad Hoffmann is Chairman of the International Committee on The Christian Approach to the Jew. Dr. Hoffmann spent some weeks in Germany last summer and out of his experiences and observations he has told us something of the sorrows on the Non-Ayran in Germany today. This article also appeared in Women and Missions.

so you must move, but where to? To the newly created ghetto in Leopoldstadt, if you are in Vienna, or to the larger houses where rentals are high. But you cannot pay such rentals; so you must seek out other families in like distress, and together share such a house—four, six, eight families in a house, all sharing the common kitchen and toilet facilities.

Apart from all this, you are the legitimate prey of all kinds of degrading insults and humiliations, for you are only a Jew. Cafes, restaurants, parks, public buildings are closed to you. In Vienna, most benches in parks and on the boulevards are marked with signs which read "For Aryans only." In Berlin a few benches painted yellow are reserved for you. More and more you realize you are an outcast. You slink through the streets, hurry home to hide yourself away from public gaze and humiliation. The more sensitive you are, the more you shrink from the public, and slowly but surely you develop an inferiority complex.

You dare not complain or protest; to do so and be overheard may mean arrest and concentration camp for you. And the mere mention of Dachau strikes terror in you, because of the nameless torture which you know has gone on there.

Thus life for you becomes a dread nightmare. You live on for the sake of your children and to get them abroad — away from Germany—if at all possible. They have no future in Germany or Austria. Many of your friends with no such motives, or because of complete despair, end all by suicide. You may try to leave the country, only to discover how maddeningly difficult it is. You must get a passport. On it you must get permission to leave. To get this you must clear your tax matters. That means visits to six or eight offices. But there are thousands in similar plight, and so at all offices long queues of anxious, harassed people like yourself form. You line up the night before. By morning the queue may number 1,500. But often only 200 or 300 a day are handled. And so the rest must return home, and try again the next night, and the next, until perhaps finally you have all papers necessary and so get the permit to leave Germany.

But it is of little use until you have a permit to enter or migrate to some other country. And so you make the rounds of all the foreign consulates, hoping against hope to find some way out. These are few and rare. The U.S.A. allows 27,000 quota visas a year. Of these 6,000 are assigned to the American consulate in Vienna. In other words, the consulate may issue 6,000 visas a year; but in August of 1938 there were already over 70,000 applications for these. In other words, it will take you and your fellow sufferers eleven years before all of the 70,000 can actually get away—if any are still alive eleven years hence to go. And so you suffer bitter disillusionment. You become desperate, frantic. Life becomes a nightmare.

You wonder about Christians abroad. You cannot understand their apparent indifference to your suffering. You are guilty of no crime; you cannot understand why you must suffer so. You thank

God for any word of kindness and sympathy given you or a friendly act surreptiously shown you by some German Aryan or Christian. And fortunately there are still many courageous and Christian Germans who do so, even if it is at considerable risk to their liberty, if not their life.

Moreover, you are pathetically grateful for any evidence of Christian interest and help from abroad, for such helps you to keep your faith in man and God. You are likely to realize that, after all, the only hope you have left is in God, and so you may even seek to know Him better by going for the first time in many a year to a Bible study class, or to the special church services conducted by some one of the several missions still carrying on in many cities.

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All this and more is what it means to be a non-Aryan, whether Jewish or Christian in faith, in Germany today.

World Jewry is giving generously and sacrificially, and through its existing organizations is therefore in a position to provide more or less adequate help for those who are of the Jewish faith. Christendom, however, has been far less generous, though there are actually more non-Aryans of the Christian faith. Therefore most of the Christian non-Aryans are without aid or comfort —and suffer miserably as a result. Most are like lost sheep astray. It is high time that we as Christians, who have protested so much against Hitler's anti-Semitism, should now come to the aid of the many victims thereof. We must play the role of the Good Samaritan in this emergency or be justly accused of being as the high priest or the Levite.

JESUS OF NAZARETH KING OF THE JEWS

I. N. R. I.

(Jesus Nazarenus Rex Judaeorum)

MAX I. REICH, D.D., President of the Hebrew-Christian Alliance

Inscribed upon the Cross I read
A mystic word,
By Pilate written, which declares
Christ King and Lord.

Ah! never more a King than when
Exposed in shame;
The victim then the victor proved,
And overcame.

Was it an angel's hand that moved
The Roman's hand,
That He should thus proclaim Him King
To every land?

For many nations, then unborn,
Have heard the news;
"Jesus, who died upon the Cross,
King of the Jews."

Alas! the Jew still hesitates
To bow the knee,
And render homage to his King
Nailed to the Tree!

Yet I. N. R. I. is a prophecy
Which must come true,
The Kingship of the Crucified
Owned by the Jew.

A Challenge to the Christian Church

By RUTH CHALMERS ASTON,* New York, N. Y.

THE present world scene is one of chaos and transition, and nowhere amid the manifold confusion is this more evident than in the house of Israel. Let us consider four profound changes in Jewry: the loosening of the bonds of Jewish religion and tradition, the drifting into various cults, a new attitude toward Christ, and a new humility resulting from German anti-Semitism.

A. THE PRESENT TRANSITION IN JEWRY

1. *Loosening of the bonds of religion and tradition*: Many Christians feel that the Jew has at least the Old Testament and is therefore less needy than the heathen. Among the majority of American Jews that is no longer true; for ignorance of the Old Testament is beyond belief. A high school boy once told me that Solomon was a Protestant! Dr. Schulman, Rabbi-Emeritus of Temple Emanuel, the leading reformed congregation in New York City, has said that only twelve per cent are affiliated with their religious organizations, while Rabbi Wise holds that not more than fifty thousand of the city's Jewish population of over two million attend the synagogue. Dr. Samuel Dinin of the National Council of Jewish Education, said some time ago:

> "Much of the system of ethics we inherited is inconsistent; a great deal of it is obsolete, and even if we could assemble the fragments we would no longer be able to piece them together."

The last hold of Judaism is observance of the high holy days, but even the Day of Atonement has lost its solemn significance, and is celebrated chiefly as a memorial of the past, and by the younger generation usually to please some still orthodox parent or grand-parent.

2. *The drifting into various cults*: Augustine observed long ago that "Man was made for God and will never rest until he rests in Him," and to-day Israel seeks by stagnant pools to slake that spiritual thirst which no longer finds living water in the broken cisterns of Judaism. Christian Science, New Thought, Unity, Theosophy, and Ethical Culture all harbor refugees from the synagogue. We once entertained a young graduate student of higher mathematics, and discovered that he was a Hindu! As an engineer in British Guiana, he had met many East Indians working in the mines, and had accepted the teaching of their swamis.

3. *A new attitude toward Christ*: In 1925 Prof. Joseph Klausner, of the Hebrew University in Jerusalem, published a book entitled, "Jesus of Nazareth, His Life, Times, and Teaching." This work would have been sufficiently remarkable, even if written in English, but its appearance in Hebrew indicated an intended circulation among the Hebrew-speaking Zionistic Jews of Europe and Palestine. With painstaking scholarship Dr. Klausner trails to

* Mrs. Aston is a daughter of the late Dr. Thomas M. Chalmers. She is associated with her husband Rev. Frederick A. Aston who is now the head of the New York Jewish Evangelization Society of which Dr. Chalmers was the founder.

their sources the slanderous stories about Jesus which for centuries have moulded Jewish opinion, and concludes that they have no historical foundation. In the brief fourteen years since this voice in the wilderness was heard, prominent Jews in all walks of life have echoed its message, in asserting that the Jewish people must reconsider the facts and revise their judgment about Jesus. The eyes of Jewry are turning, timidly, perhaps, but nevertheless wistfully, toward Christ.

4. *A new humility resulting from German anti-Semitism*: It was for many years the confident belief of modern Jews that the wide diffusion of education and the development of of scientific spirit had made impossible any recurrence in Western Europe of the persecutions of the past. It has come as a rude shock to Jews the world around that this hope has been betrayed by the very nation most advanced in modern science and culture,—at least until the ascendancy of the Nazis. Some faint inkkling of the depths of suffering plumbed by Jewish women today may be gained by visualizing the scenes at German railway stations some weeks ago, when hundreds of Jewish children were sent out of Germany for adoption into English homes. In most cases, only their mothers could bid them farewell, for the fathers were in concentration camps. In view of the strong family ties existing among Jews, what despair of the future must have preceded such a drastic step, for most of these parents could have little hope of ever seeing their children again. Some time later, thousands of prisoners were released, but what sorrow must have attended their return to the desolate homes from which the children had been sent away forever.

From many sources we are hearing of Jews turning to Christ as their only hope. To mention but two instances,—a Scotch missionary in Budapest reports thirteen hundred Jews as having requested instruction preliminary to baptism, while the Jewish-owned *New York Times* reported last summer the chaplain of the British Embassy in Vienna as preparing five hundred candidates for baptism, although he was most careful to search into the sincerity of each applicant. Today baptism carries with it no immunity from persecution, for the Nazi definition of a "non-Aryan" is based on race rather than religion. It is even now obvious that in her adversity the mind of Israel is open to the truth as it was not in the days of her prosperity.

THE RESPONSIBILITY OF THE CHRISTIAN CHURCH

All this to the Christian of America spells opportunity. Never in all the centuries of the dispersion has Israel been so approachable as today. But does not opportunity always involve responsibility? We would suggest two lines along which Christian women may discharge their obligation: in taking a firm stand against all forms of anti-Semitism, and in personal contact with individuals.

1. *Christian reaction to anti-Semitism*: In recent years there has arisen in the United States a definite-

ly anti-Jewish sentiment, even among Christians. This is based to a considerable extent on the charge that Jewish financial interests control the nation's wealth, and that Communism in the United States is largely a Jewish movement. Any one sincerely wishing the facts may find authoritative information in *Anti-semitism*, by Hugo Valentin, Lecturer in History at the University of Upsala, Sweden, published in English in 1936. Valentin, a Gentile, marshals a formidable array of data, culled from an exhaustive study of the subject. We quote from his chapter on "The Jews' Financial Power:" "The statement that industry is controlled by Jewish capital is without foundation." (Page 212); "But neither they (Bernard Baruch and Paul Warburg) nor any other Jewish financiers have controlled the economic life of the United States." (Page 216); "That the Jewish banks are banded together against the Christian world is pure fiction." (Page 217).

The second accusation, that Jews are undermining and seeking to overthrow American institutions, is far more effective in arousing opposition. Let us be on our guard against superficial arguments, and recall that there is nothing so false as a half-truth. There are undoubtedly many Communists among Jewish factory workers and students. But the Jew is primarily a small-scale merchant. This class is always against Communism. Rabbis and educational leaders are most certainly not Communistic. There is a world of difference between the percentage of Communists who are Jews and the percentage of Jews who are Communists. A considerable number of liberal ministers are sympathetic to Moscow, and yet it would be ridiculous to contend that as a group Protestant clergymen are Communists, but no more ridiculous than to employ the same reasoning regarding Jews.

By a strange coincidence the writing of the above paragraph was interrupted by a telephone call from a Hebrew-Christian who grew up in Chicago, attended its university, became a Communist, went to Russia, and served as Press Comissar of the Communist Internationale and Prosecuting Attorney-General of the Odessa State Revolutionary Tribunal. Seeing Russia from within, he became thoroughly disillusioned, returned to the United States, came under Christian influence, was definitely converted, and is now studying at Princeton Theological Seminary. His *Utopia in Chains* won from William Allen White in *The Emporia Gazette this* comment:

> "Here is the best book about Bolshevism that has been written since there was any Bolshevism. Here is a book that should be put into the hands of every man who thinks he wants to be a Communist. It is good for what ails him."

Mr. Gordin is now preparing a two-volume work to be entitled, *The Philosophies of Communism and Christianity*. Communists can be won for Christ.

Let us not allow the falsity of half-truths to beguile us into joining the ranks of the persecutors of Israel. He Whose word abideth forever has

promised to curse them that curse Israel and bless them that bless her. It will be a sad day for the Jews if America turns against them, but a sadder day for America.

However, the Jewish financier or Communist may trouble some of us, not at all, but the average Jew may simply rub us the wrong way. Peculiarities of voice and manner, aggressiveness, materialism, love of display, and a certain obtuseness to much that is dear to us may grate on our sensibilities. Personally, I must confess to annoyance at the Jewish housewife's habit of airing pillows at her windows! However, hygiene if not aesthetics, is undoubtedly on her side. It is idle to deny that in many personal characteristics, of which he is blissfully unconscious, the Jew demonstrates his difference from the Gentile. But have we not forgotten what we owe to generations of Christian influence? Christ not only redeems, but refines human life. In brief contact with German Jewish refugees we have noted marked differences between the "non-Aryans" whose families have been Christian for several generations, and the unconverted Jews, in idealism, courtesy, and consideration for others, absence of ostentation, and a quiet poise in the midst of trial.

2. *Personal work among individual Jews*: Finally, what can United Presbyterian women actually do for the Jews, particularly the women, in their communities? The Jewish population is so widely scattered, beyond the reach of missions, and the number of full-time missionaries so pitifully small, that if ever Israel is to be won for Christ, it will be through the instrumentality of pastors and individual Christians. There are four methods available: the showing of kindness, invitation to your churches, giving of the New Testament or suitable tracts, and prayer.

There is scarcely a town with a United Presbyterian Church without at least one Jewish family. Have you ever invited these neighbors to your home for tea or dinner? In a questionnaire, the Presbyterian Board of National Missions once asked a large number of Hebrew-Christians the initial influence leading them to the Lord. The great majority replied that interest was first aroused by the personal kindness of some individual Christian. We have entertained in our home scores of college students and have been continually impressed by the large measure of appreciation, with only tea and cookies for refreshments! Friendly hospitality is a royal road to the Jewish heart, for there still clings to him something of the Oriental feeling for those with whom he has broken bread. John Cournos, a Jewish journalist, whose "Epistle to the Jews" appeared in *The Atlantic Monthly* of December 1937, has said: "A truly practicing Christianity might have at almost any time caused Judaism to melt away as the snow melts under the warm sun." A life truly Christ-controlled always arouses in the thoughtful Jew curiosity as to its secret.

Our Lord has promised, "My Word shall not return unto Me void." The gift of a New Testament, when there are no bystanders, with the casual comment, "Perhaps you would be interested in reading this little book,"

is possible to most of us. The New Testament intrigues the curiosity of many Jews who lack courage to take the initiative in securing one. I well remember a bright college boy who accepted the Testament always offered our student guests most eagerly, saying that his sister and he had often talked until two in the morning about "religion," and had considered buying a New Testament, but had never done so, discouraged by the thought of their father's wrath, were he to discover it. Apparently the acceptance of a gift would be a less serious offense! Another excellent method is to mail Testaments or literature to Jews whose names appear in your telephone directories. Mr. George T. B. Davis, of the Million Testaments Campaigns, 1505 Race Street, Philadelphia, has done the cause of Jewish evangelization an inestimable service in publishing in most attractive form, an Old Testament Prophecy Edition of the New Testament. A missionary society could make no better investment than to furnish a copy to each Jewish family in its community. But do not expect your Jewish friends to tell you how deeply they were impressed by the Testament. It is not easy to admit a change of opinion, and that may long be camouflaged under a screen of indifference or even opposition.

Many of our Christian women covet the foreign missionary's opportunity to serve the Master. Perhaps in youth there was a missionary decision, later frustrated by circumstance. The lost sheep of the house of Israel at their very doors constitute an ever-present challenge. Those to whom the simple lines of action suggested above are impossible may render a still greater service,—that of regular and systematic prayer, that the eyes and hearts of long-blinded Israel may be opened. But there must be no discouragement if results are not immediately apparent. They will come in His own good time.

Mothers' Meeting in the Jewish Evangelization Society, New York.

Winning Jews to Christ

By AARON JUDAH KLINGERMAN*

CHRISTIAN Missionary Work is an old, established institution. It is as old as the coming of our Lord to earth to save men. It is the work of Christ Himself. It is the work of Paul and the other apostles. Those of us who are doing this work are thus of their "glorious company." The duty of leading the Jews to Christ need not here be insisted upon. It is self-evident. The whole tenor of the New Testament shows that the gospel should be carried "to the Jew first."

But do the Jews need the gospel? Some of our Jewish leaders seem to think that they are in need of something. Rabbi Mendelson of Chicago writes:

"We are living in a nervous age, and the Jew in particular is a nervous individual, and needs the steadying influence of faith and prayer, but he does not find them in the Synagogue. Synagogue leaders are worried only about crowds, and they therefore convert the Synagogue into lecture platforms, theaters, and dance halls, but they fail to disseminate religious knowledge and inspiration."

Most mournful and most maddening is the confession of some of our young men, one of whom wrote to one of the Jewish papers:

"Let us face the truth—the truth which must dawn upon us sooner or later; the age of the Jewish religion is past. The religion is dying; that which seems to be burning is not religion but nationalism."

And yet, we have been hearing much of late about the "Mission of Judaism." What is the mission of Judaism? Or what mission can it have? Its only fixed belief is in the unity of God, that is, the denial of the Trinity. There are about two hundred million Mohammedans who also profess and proclaim the unity of God. Judaism needs not trouble itself on that score! And as to its ethics, its teaching is in no respect superior, and in some respects is very far inferior to the ethics of Christianity. Outside of its own community, what has Judaism ever done to lead dark and ignorant souls into the light of divine truth? Into how many hearts and homes of people around it has it brought spiritual peace, consolation, and hope? "Mission" implies sending, and sending, having something to send. But what has Judaism to offer to a sin-sick world? Merely monotheism, with an "ethical code" which is ever changing "through the subjective notions of successive generations" of more or less learned Jews?

The true mission of Israel is something very different. The promise that in Abraham and his seed all mankind should be blessed has never been taken back. We may note its fulfillment month by month and year by year. But the fulfillment does not come through unregenerated Judaism, nor will it ever come that way. The truths revealed to Israel found their development,

* To get the viewpoint of a Christian Jew we asked the Reverend A. J. Kligerman who is the minister in charge of the Emmanuel Neighborhood House, Baltimore, Maryland, to write this article for our magazine.

their completion in Christ; and it is by the followers of Christ, animated and impelled by His Spirit, that millions of the human race have been taught the knowledge of the truth of God's revealed Word. "The Gentile who occupies himself with the law is guilty of death," say our rabbis. "Moses commanded us a law, even the inheritance. For us an inheritance, and not for them." (Sanhedrin 59a). But Jesus pleads with His followers, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." (Mark 16:15-16.)

We deeply regret that Jewish leaders, misunderstanding our position, regard our missionary work as an affront, and speak contemptuously of us as apostates, and warn our Jewish neighbors against coming under our influence; but at least this seems to indicate that our work is making no little impression! There is no occasion for bitterness and alienation, but ample scope for unbiased, devout, thoughtful reflection. True Judaism and true Christianity are by no means antagonistic. Moses and Christ in their teaching are in perfect accord, and the Hebrew Christian missionary in approaching his brethren does not desire them to cast aside one religion and accept another; but having himself been led, by divine teaching, to see in the New Testament God Who spoke unto the fathers by the prophets, speaking in these latter days by His Son, he desires to lead his brethren also to hearken unto the voice from heaven. For it is our conviction that without Jesus Christ the Jews will never be happy anywhere, not even in the land of our fathers. A disenthroned king longs for his crown, and the ancient people of the covenant, the kingdom of priests, will not be able to satisfy its longing until, through Christ, it has once more become the people of God.

Let us suggest something that every true Christian can do to the attainment of that end: cultivate the acquaintance of Jews. Try to know them as friends. If you have any prejudice against them, ask the Lord to help you conquer it. Learn to know Jews personally and without constraint, if possible. For your devotional reading and Bible study, read often from the Old Testament. Do not think that the New came to supplant the Old or that the New is superior to the Old in any essential quality. The Old Testament without the New is incomplete, a revelation only in part. The New without the Old is a bride robbed of her husband. Never without the Old can you learn to know the New. Study also the relation between Judaism and Christianity, the true history of the early Christian Church. Think what Christians owe to the Jews, historically and providentially, and may God grant that your interest will be awakened in this people which, if you are true believers in Jesus and His gospel, will prompt you to do what is in your power to lead them to Him Who loved them and gave Himself for them.

It is told of Count Zinzendorf that one morning he met a Jew, Rabbi Abraham. The pious Count stretched out his hand, and said, "Gray hairs are a crown of glory.

I can see from your head and the expression of your eyes that you have much experience both of heart and life. In the name of the God of Abraham, Isaac and Jacob, let us be friends."

The old man had never heard such words from a Christian before. He had usually been saluted by the words, "Be gone, Jew!" He was struck dumb with wonder. His lips trembled, his voice failed, tears ran down his wrinkled cheeks upon his flowing beard.

"Enough, father," said the Count, "we understand each other." And from that moment on the two were friends. The count went to see him in his dirty home, and ate black bread at his table. One morning before dawn, as the two walked out, old Abraham said, "My heart is longing for the dawn. I am sick, and yet I know not what is the matter with me. I am looking for something and yet I know not what I seek. I am like one who is chased, yet I see no enemy except the one within me, my old evil heart." And then Count Zinzendorf opened his lips and declared the gospel of Christ. He painted a picture of love on the cross, and how that love came down from heaven. He painted in glowing colors how Christ met and died for corrupted humanity, that men might become like God.

As the old man wept and wrung his hands, the two were ascending a hill where stood a lonely church. As the sun rose, and its rays fell on the golden cross on the church spire, the cross glittered brightly in the light of heaven.

"See there, Abraham," said Zinzendorf, "A sign from heaven for you! Believe on Him whose blood was shed by your fathers, that God's purpose of mercy might be fulfilled, that you might be free from all sin and find in Him all your salvation."

"So be it," said old Abraham, as a new light flashed on his soul.

O God, give us Zinzendorfs today, men who will love the Jews and love them into the Christian faith!

YEARNING FOR ISRAEL

Brethren, my heart's desire, and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness and going about to establish their own righteousness have not submitted themselves to the righteousness of God.

* * * *

How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent?

* * * *

Faith cometh by hearing and hearing by the word of God.

The Apostle Paul writing to the Romans.

The Jews: A Christian Test

By THE REVEREND JOHN STUART CONNING, D.D., Secretary and Director of the Joint Department of Co-operating Boards on the Christian Approach to the Jews of the Home Missions Council.

TO Christians the Jews must always be a commandingly interesting race. We can never forget that it was through the Jews that the revelation of God in the Scriptures and in Jesus Christ our Lord flowed into the mind and heart of the world. This places every Christian everywhere in debt to the race of Jesus. The greatness of the debt will be acknowledged by Christians in proportion to their appreciation of the spiritual value of the sacred writings and their love for the Master. But a debt requires more than acknowledgment, it demands repayment, and repayment in such terms as the nature of the debt may prescribe. There are various ways in which we can be truly Christian in our relationship to this great race, and thus most effectively meet our obligation toward them.

This is the day of trouble for the Jews, one of the darkest they have experienced in their long and eventful history. A tide of anti-Semitism is now sweeping over the lands of Central and Eastern Europe, the backwash of which is reaching every country in the world. The public press has focussed our attention mainly on Germany.

But Germany is not the only land upon which the pall of anti-Semitic persecution rests. Austria, now a part of the German Reich, has introduced from Germany all the Nazi anti-Jewish practices. During the first four months of Nazi rule, in Vienna alone, 7,000 Jews, driven to distraction by Nazi "frightfulness," committed suicide. Poland recently applied to the League of Nations for help in getting rid of 1,000,000 Jews. It has 2,000,000 more of whom it is equally anxious to be rid. The whole country is in a slough of unparalleled depression. Jews, though the chief sufferers, are blamed for the situation. They are undernourished, hated, and always subject to passionate outbursts of violence. Is it any wonder that 5,000 died last year of starvation and five thousand more committed suicide. Rumania is another land of chronic anti-Semitism where another million Jews endure continual hardship and hostility. Under high pressure Nazi propaganda, Italy, Hungary, Jugoslavia, Bulgaria, and Czechoslavia have been swept off their feet and have joined the crusade against the Jews. The fact is that there are five million Jews in the lands of Central and Eastern Europe who are not wanted. The treatment they have received has aroused the more tolerant lands of the west to unite in seeking places of refuge where they will be free from oppression and enjoy ordinary human rights.

All this has special significance for American Christians. Here we have more Jews than can be found in any other country, nearly five millions, about one-third of all the Jews of the world. There has never been so large a Jewish community as that now gathered in New York,

more than two millions. Here Jews have prospered phenomenally, and occupy a prominent place in American commercial, professional, political, and cultural life. The leadership of world Jewry has largely passed into their hands. What happens to the Jews of America will largely affect all the Jewries of the world. What that influence may be will depend in a marked degree upon the influence of American Christianity on our Jewish neighbors.

Our first obligation surely is to oppose the spread of anti-Semitism in America, and to foster Christian attitudes toward the Jewish people. Nazi and other organizations are seeking through platform, press, and personal influence to kindle the bale fires of hatred against the Jews in American hearts. No true Christion can stand aloof in the face of such un-Christian propaganda. For, as that great statesman, the late President Masaryk, has said: "He who looks up to Jesus as his Master cannot be anti-Semitic. You must be either one thing or the other, and if you are a Christian you cannot be an anti-Semite."

Christians should seek also to have some share in the work that has been undertaken by accredited agencies in behalf of Jewish refugees. While the task is of such magnitude that the action of governments is necessary, it is also essential that Christians cooperate as they have opportunity, particularly in the case of those non-Aryans who are fellow-members of the Church of Christ.

This is a time of trial for the Jews, but it is also a time of testing for Christians. The test is as to whether we are thinking as Christians should, and as to whether we are prepared to take advantage of an unparalleled opportunity to demonstrate to the Jewish people the reality of our religion through the manifestation of the spirit of Christ. It was Israel Zangwill who said: "Had Christians handled us with Christliness there would not be a single Jew in Europe." And Basil Mathews declares in his valuable study, *The Jew and the World Ferment,* "To say today that the Jews have rejected Christ is simply not true. For the most part they have had no opportunity of seeing Him." If a way is to be opened into the minds and hearts of the Jewish people for the Christian Gospel, it can only be through the practice of the Christian ethic by the followers of Christ.

To share with Jews, as with all other people, the good news of Divine love in Christ is the inescapable duty of the Church. Here in America they are accessible as in no other land. They are scattered over every state. They are living in every city and in many of our towns and villages. In each of these communities they are in contact with Christian people. To Christianize these contacts is our high privilege. We may thus through sympathy, testimony, and especially Christian living, help Jews to find the way from which their forefathers wandered, and learn to know Jesus Christ as their Messiah, God's answer to the cry of their hearts for pardon and peace and fellowship with God. For Jews are just folk

(Continued on page 402)

The Problem of Palestine

By WILBUR W. WHITE, Ph.D., Cleveland, Ohio

PALESTINE has had unusual prominence in the news in recent months, not because it is the Christian Holy Land, but because it is the scene of a struggle for supremacy of two non-Christian groups. The friction between Jews and Arabs has been increasing since the World War, but within the last three years it has reached a crisis, and the future of this tiny, strife-torn land apparently rests on decisions of the next few months.

It is interesting to see the extent to which the claims of the two conflicting groups parallel each other. Not merely do they present the same kinds of claims, but what is more important for the reality of the dispute, both sides are right. Neither is exclusively right, of course, only partially so. It is unfortunately true in international politics that so often sides are not represented by black and white, but rather by two shades of grey.

On the religious and sentimental side both groups have what appears to be a valid claim. Palestine is a Holy Land not merely to Christians, but also to Moslems and Jews. Moreover the interest is far more specific than just in the country as a whole. The very spot which Jewry looks to as the old temple area in Jerusalem is one of the world's most sacred places to the Moslems, the place from which they believe Mohammed went to heaven.

On the historic side, also, both groups bring forth claims, which again are not dissimilar. The Hebrews formed a distinguishable group in Palestine for some thirteen centuries before the final destruction of Jerusalem by the Romans in 135 A. D. During over three-fourths of this time they were disunited or a subject people. The Arab conquest came in the seventh century, and for the succeeding thirteen centuries Arabs have been predominant in the land. The first four hundred years of this time Palestine was part of the Arab empire, but during most of the last seven centuries the land has been under foreign rule, chiefly that of Egypt and Turkey.

The legal claims are even more involved and puzzling. During late 1915 and early 1916 Great Britain apparently committed herself to the establishment of an Arab kingdom or kingdoms without coming to a definite settlement as to the extent of this territory. The following spring she drew up the Sykes-Picot Agreement with France providing for a certain disposition of the Near East. On November 2, 1917, she issued the Balfour Declaration providing for a Jewish National Home in Palestine, with the protection of the civil and religious rights of non-Jews in the country.

The British have since considered that the proposed Arab kingdom did not include Palestine, and the agreement with France was absorbed into the League of Nations mandate system with Great Britain as the mandatory for the Holy Land. The mandate, however, looked forward to the self-determination of the inhabitants, very largely Arabs,

but was complicated by the plan for the Jewish National Home.

The Palestine problem has, since the World War, hinged on the questions raised by the Balfour Declaration. Just what was meant by the term, Jewish National Home, caused difficulty. If it were to be merely a cultural and religious center, perhaps most Arabs would consent to its establishment. But almost unanimously the Arabs were willing to fight the idea if it meant the establishment of a Jewish political state, as the Zionists contend.

This is why the Arabs have so fought to limit Jewish immigration. If there is to be an independent Palestine in the near future, it will be predominantly Arab (the proportion is about two to one at present), and the Arab government can see that it remains Arab. If, on the other hand, another half-million Jews enter, independence then would mean Jewish control. Great Britain has suggested varying degrees of self-government since the war. None has been acceptable to both groups. The Jews will not consent to the freezing of the present situation with an Arab majority, which would certainly end their ambitions for a real large-scale return of Jews to the Promised Land. The Arabs fight immigration as endangering their position and pointing toward an ultimate minority status in a country in which they have been in a majority and have had Moslem rulers for over a thousand years.

Until 1936 Great Britain spent her interest in Palestine in trying to put this puzzle together. As a result of the unrest and fighting of that year, rather worse than several preceding outbursts, a special commission was sent out to investigate. This commission reported in the summer of 1937 that the problem was insoluble, and that the country should be divided into an Arab state, a Jewish state, and a zone under permanent British mandate which would include Jerusalem and its holy places and a corridor to the sea.

About a year ago another commission was sent to Palestine to discover ways and means of carrying out the partition plan. This second group reported last November that the practical difficulties were so great that partition was inadvisable. Accordingly partition was dropped.

Great Britain's next step is to call a round-table conference early this year to see if some settlement cannot be worked out by agreement between the Arabs and Jews. Britain has had some success in handling the problems of India by this method, but the difficulties inherent in the Palestine question will make solution extremely difficult. The British, however, have apparently tired of this chronic friction. They have stated that efforts will be made through the conference to establish a settlement. They have also warned, however, that if the conference fails, the British government will determine upon a policy for Palestine and will put it into effect. It means that if the Arabs and Jews are not able to achieve peace and justice between themselves, they may have both thrust upon them.

New Covenant Mission to Jews and Gentiles

By THE REVEREND C. L. C. SAMSON, D.D., Pittsburgh, Pa.

THE MISSION'S BEGINNING

THE late Maurice Ruben, founder of the Mission and superintendent until his death in 1925, was marvelously converted to Christ in 1895. His public acceptance of Jesus as his Saviour was followed with bitter persecution by relatives and friends. He was arrested without warrant; confined in police station without charge; and after a farcical examination was taken to the insane asylum at Dixmont, Pa., and placed with the incurables. For five weeks Mr. Ruben was kept in Dixmont. Through Mr. J. B. Corey of Braddock, Pa., he was freed from the asylum by legal procedure. Loyal to his Saviour, Mr. Ruben endured the most bitter trials of persecution and of actual physical want. The Spirit of God upheld and led him to Christian friends who provided the means for the inauguration of this Mission to Jews and Gentiles.

THE NEW COVENANT MISSION AT THE PRESENT TIME

The Mission, which was founded 1898 and incorporated 1903, now has its building with Chapel, Class Rooms, Girls' Club Rooms, Boys' Recreation Rooms, Dispensary, Offices, and the building and work, thanks to God and His Spirit-led friends of the Mission, is without debt.

OUR FIELD WORKER

Mrs. Maurice Ruben, wife of the Mission founder and helpfully associated with him in carrying on its work until his death, is a Director of the Mission, and its efficient Field Worker. Her account of the experiences through which she and her husband passed in coming to Jesus as the Messiah, and the founding and carrying on this work is a wonderful example of Divine Grace and Guidance.

EVANGELISTIC WORK

Under the direction of Mr. Wm. King, on Tuesday and Friday evenings the year round, this work goes on. Through the Autumn and Winter the Tuesday evening meetings are held in homes in the neighborhood of the Mission. Sometimes more than 30 people are packed in a home to hear the "old, old Story," and many touching experiences are related of ones who have found Jesus in these home meetings.

In Summer the workers together with volunteer help, hold meetings on the streets, going out into the "lanes and byways" with the good news of salvation.

On the second Tuesday of each month is held in the Chapel the special monthly meeting for prayer for Hebrews in all the world, for the Mission workers in this and all fields, for the sick and sorrowing, and for divine upholding in every need. These meetings are always addressed by some outstanding Christian minister or worker, and have been carried on every month for over 481 months.

TRACT DISTRIBUTION

In the open-air meetings tracts are distributed and Gospels of Matthew and John are given to ones

who show a religious interest. Bibles are also given to ones who accept and confess Christ as Saviour, and who are without God's Word. The tract distribution goes on at all times.

CHILDREN'S WORK

The Sabbath School, Girls' Work and Young People's Meetings are carried on by Miss Ursula E. Cook. The Bible School and Young People's Meetings are held on Sabbath afternoon and evening. Work among the girls is conducted in various classes, and meetings and organizations through the week—on Tuesday, Wednesday and Friday afternoons. In Summer, outings are arranged for the mothers and smaller children, and a two-weeks' outing is had for the older girls in the Girl Scout Camp under supervision of Miss Cook and volunteer helpers.

In the Summer a Daily Vacation Bible School, lasting three weeks, is conducted. In all these various meetings and classes, the emphasis is put upon the right relation with God in Jesus Christ.

The Boys' Work is led by Mr. Robert Skillen. Meetings for the younger boys are held in the basement which has been suitably fitted for this activity. In all these classes Bible Study has first place.

The Home Visitor is Miss Letitia McMillan. The nature of the community in which the Mission work is carried on makes this a most important activity. For this service Miss McMillan is a most suitable person, and for years in the Mission service she has been an angel of mercy and a messenger for Christ. A very interesting meeting held by her is that for Jewish mothers and children on Thursday evening of each week during the Autumn, Winter and Spring. The Mission has contact with over seventy families through its various activities.

THE DISPENSARY WORK

A valuable part of the Mission activity is its Dispensary Work. There is a room suitably equipped in the Mission building for this activity. Dr. Herman L. Schmitt holds clinics Tuesday and Friday afternoons of each week, and gives ministrations to the poor in their afflictions in the name of the Great Physician. Miss A. Helene Clobus of the Mission Staff, who has had hospital training, is assistant to the dispensary physician and looks after the caring for ones who receive this service.

IN THE OFFICE

Miss Clobus, the Assistant Secretary, is in the building throughout the week. She looks after all the correspondence, keeps the financial records for the Treasurer, has a part as pianist and organist in the chapel and open-air meetings and under the Acting Superintendents, has general oversight of the building and Missionary activities therein.

The Treasurer of the Mission makes report to the Directors at each monthly Board meeting of receipts and disbursements. The Treasurer's books are audited annually by a certified accountant, the report of the audit being given at the Annual Business meeting. The monthly report of Treasurer to the Directors and the report to the annual meeting assures proper super-

vision of all receipts and expenditures of Mission moneys.

ADMINISTRATION

The administration of the Mission is by a Board of Directors composed of ministers and business men of various Protestant denominations. The Board meets regularly every month. At these meetings the Acting Superintendent's report is presented and considered. The various activities of the Mission workers are canvassed and careful, prayerful attention is given to all matters pertaining to Mission welfare and activity. The Board appoints the Acting Superintendents, who are Rev. W. L. C. Samson, D.D., and Rev. Hugh Leith, D.D., and who have carried on in this capacity since the death of Dr. E. M. McFadden.

While the Mission in its management is interdenominational, United Presbyterians have been prominent in its direction and support. Mr. Maurice Ruben was ordained to the ministry by Monongahela Presbytery. Mr. Wm. L. Taylor, an elder in the Third United Presbyterian Church, Pittsburgh, was president of the Board of the Mission for years. He was succeeded by Rev. Dr. George A. Long, of the Homewood United Presbyterian Church. Atty. Fred E. Milligan of the Shadyside United Presbyterian Church, is a vice president, and Rev. L. Roy Lash of the Second United Presbyterian Church, Mr. Wm. G. Bailey of the Eighth Church and Mr. Robt. Skillen of the Sixth Church, Northside, are members of the Board of Directors. Dr. W. L. C. Samson of the Ninth Church, Southside, is Secretary-Treasurer. Three of the Mission Staff Workers are also members of the United Presbyterian Church.

The Mission is one of the oldest Missions to Hebrew people in the country, being in its 41st year. The Mission in its present location for 32 years has functioned in this needy "hill district" in Pittsburgh. The opposition to its work by Roman and Hebrew persons as well as anti-Christian organizations, is continuous, and workers and converts have at times been sorely persecuted.

The New Covenant Mission is located, Pride, Reed and Crawford Streets, Pittsburgh, Pa., and is largely sustained by the free-will offerings of those whom the Holy Spirit leads to contribute to this lifting up of Jesus to Jews and Gentiles.

HEAR HIS VOICE

Come to the Lord, ye that labor and sorrow
Come, and your soul shall find rest;
Trust in His mercy and tase of His goodness;
None trust in Him but are blest.

Choose not your own way, but trust in His wisdom
Make His commands your delight;
He will watch over you, hear you and answer,
You shall be saved in His might.

From *Psalm* 34.

Suggested Devotional Service

For Program-Study on A Study of the Jews

By (Mrs. Chas. W.) ELSIE WEHLING FULTON

Devotional Theme for year beginning April, 1939: INSPIRING INFLUENCES

INSPIRING INFLUENCE FOR APRIL: The Christian Book.—John 5:39.

(All songs are from the Bible Songs Hymnal. Use only a chord as prelude for each. Have singer use chorus with each stanza).

Opening Song: No. 16.

Reader: Ps. 19:7 (a).

Singer: No. 18, stanza 1.

Leader: Napoleon said, "The soul can never go astray with the Bible for its guide."

Reader: Ps. 19:7 (b).

Singer: No. 137, stanza 1.

Leader: John Quincy Adams said, "The Bible is an invaluable and inexhaustible mine of knowledge and virtue."

Reader: Ps. 19:8 (a).

Singer: No. 133, stanza 2.

Leader: Lady Jane Grey said, "The highest earthly enjoyments are but a shadow of the joy I find in reading God's Word."

Reader: Ps. 19:8 (b).

Singer: No. 132, stanza 1.

Leader: Jefferson said, "The studious perusal of the sacred volume will make better citizens, better fathers and better husbands."

Reader: Ps. 19:9.

Singer: No. 18, stanza 3.

Leader: Spurgeon said, "Nobody ever outgrows Scripture; the book widens and deepens with our years."

Reader: Ps. 19:10.

Singer: No. 19, stanza 3.

Leader: Milton said, "There are no songs comparable to the songs of Zion; no orations equal to those of the prophets; and no politics like those which the Scriptures teach."

Reader: Ps. 19:11.

Singer: No. 137, stanza 3.

Leader: Flavel said, "The Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying."

Thanksgiving: For the Bible.

Leader: The Bible, now printed in one thousand and eight tongues, is the sacred book of Christianity. Other religions have had their so-called sacred books, some of which have had great influence in the world; but no other book has had the inspiring influence as has the Bible. It has shown that its divine truth and precepts can save the individual and make the nation. It is a revelation of the truth about Jesus the Christ as He himself said, "Search the Scriptures * * * for these are they which testify of Me."

There was once a pagan philosopher who planned to write an attack on the Christian religion. Being fair-minded, he determined to know the truth before beginning to write. He looked into the face of Jesus Christ as portrayed by the record of His words and works. The longer he looked, the more its beauty grew upon him. In vain did he seek to find a point of attack. As a result, he wrote not the intended attack but a convincing defense of Christianity.

The Bible is convincing proof of the truth of the Christian religion. While we call it the Christian Book, there is a sense in which it is a Jewish book. The human element in its original composition is almost entirely Jewish. Christians would do well to remember this when tempted to despise or neglect the Jew.

Prayer: For the Jew. (See 31 Day in the Prayer Cycle).

Closing Song: No. 134.

Concerning America

By MISS LILLIAN M. ROBERTSON, New York, N. Y.

THIS is the most dynamic conference that I have attended in years." So said one of the executives at the close of the Annual Meeting of the Home Missions Council (Men) and the Council of Women for Home Missions, held in Baltimore, January 6-10. These two interdenominational agencies hold separate business sessions, and come together to act upon reports and recommendations of mutual responsibility, and hear addresses by specialists in various fields.

The reports of the women were in the main optimistic, although Mrs. Augustus Trowbridge, President, said that, like Alice in Wonderland, "We have had to keep running hard to stay where we were." These reports dealt with all phases of Home Missions from Finance to Church Building — far too many to find a place in this brief report.

The Publicity Committee has made a valuable contribution in sending speakers to fill 78 engagements; preparing releases for newspapers and church papers; assembling exhibits for denominational and interdenominational groups—one such included migrant movies and marionettes;—A migrant map has been made and 2000 copies distributed; radio interviews have been arranged; a two-fold program has been prepared for the near future: one will consist of a three-months' educational series giving broad backgrounds of religious needs of underprivileged people, and the other will be the promotion of Home Missions. The first will be over the national network, N. B. C., and the second a non-chain three-months' campaign over about 1000 selected cities.

YOUTH

As would be expected, our *youth* received much consideration. Miss Julia Heines, Secretary of the Young People's Committee, went to the World's Youth Congress held at Vassar July, 1938. She attended the section "The Religious and Philosophic Commission," and made this interesting comment in her report: "While American Youth were *vocal* in this Commission, they did not present as strong a Christian voice as the young people from Canada or the Christian group from China." She advised that our young people be led to face world problems more seriously. Churches should send them to echo meetings of the Madras Conference.

The International Relations Committee has had a hard year. People are confused in their thinking, yet have never been so internationally-minded, nor so eager for peace. The Committee hopes to clarify thinking, and secure bold action on the part of Church women this coming year. A stiff recommendation was sent to the President asking that no exports be sent to Japan that could be applied to the furtherance of the war. Council constituencies were urged to send similar protests to Washington.

The Special Committee to study the Liquor Problem deplored the consumption of liquors at the present time, and warned Church women against the insidious propaganda in

practically all secular magazines. Churches are advised to teach young people scientifically the effect of alcohol in any form.

MIGRANTS

Possibly no field appealed to the Councils more than did the Migrant. The number of migrants is increasing at a tragic rate. Landless, worse than homeless, whole families wander from place to place seeking a living wage picking fruit and vegetables under conditions that are appalling, both as related to physical and religious needs. Wages are so low, that thousands of workers lack actual necessities in food and clothing. Missionary help must reinforce Government and State aid. A Threefold program is necessary: Physical, social, religious. One church in California secured the cooperation of the community. Free transportation for children from the camp to the church was provided; contributions of food were made; recreational activities indoors and out were planned; the Church opened its doors for clubs of boys and girls, reading rooms, weekly community sings, and conducted two services on Sabbath for the Camp. The missionary societies took turns providing hot lunches for the children. In Mountain View, the local Presbyterian Church held its usual Vacation Bible School with the *unusual* inclusion of 22 migrant children. This was so successful, that at the close of the V. B. S., programs were taken into the camp itself. Similar methods are followed in many states.

It was rather startling to hear one speaker—an authority, at that—say that in the city, inadequate housing, lack of proper sustenance, and unemployment are not only creating a slum population, but are forming a floating group susceptible to every "ism" that offers. The Father Divine movement is one such. The Holy Rollers, and other extreme emotional groups, are leading away hordes that should be anchored to the Church. The children, said Miss Katherine Lenroot, suffer most from the physical conditions, but they may also constitute a menace for the future, unless present social trends are controlled by the Church.

Dr. Will Alexander made the Councils sit up and think when he told them that the Protestant Churches could learn from our Roman Catholic brethren how to secure legislation for great objectives. The entire Catholic Church is behind "Pressure Groups" in Washington, and things are done. Dr. Alexander says that it is the business of all denominations to get together, set up pressure groups, get lobbyists, and see to it that our representatives do not ignore matters of vital importance to the religious and social welfare of our nation. Only a solid, united effort can do this, but it is entirely within the province of the Church to gird on its armor thus.

CO-OPERATION

Throughout the four-day sessions, one thought persisted: There *must* be unity and cooperation among agencies in the interest of Home Missions, if the work is done quickly. The CHURCH should be spelled in capital letters, for it is the center and circumference of every hope for betterment. Kindly, but with unmis-

takable clarity the following comments were made:

In the city, too many churches leave congested districts for "respectable" sections, thus turning from opportunity to do a real missionary task; too many churches remain conventional dispensers of religion from the pulpit, but are unwilling to be *unconventional* by going out to the crowds that will not enter the church. A return to apostolic methods was suggested for such churches; denominational pride and organization must give way to something more important; as Miss Edith Lowry said so beautifully that if in later processes of change, the Council of Women must lose its identity, that it would merely be what Jesus said: "Whosoever loses his life for My sake, shall find it." Might it be thus with denominations? One brave man said that too many of our women's missionary societies study texts conscientiously, but *nothing is done about it.*

A final word: Dr. Arthur E. Holt said, "Something awful has happened to Christendom. . . . Nothing less than a moral revolution can save democracy . . . we have turned our back upon the God of Redemption, and are now worshipping the 'God of Getting On.'"

Since Christianity is the only conservator of real democracy, it behooves the Church to educate its youth to this end. Should our missionary programs not be adapted to the development of a generation that can adjust and readjust itself as changes require? Will a Christian democracy do this?

PRESBYTERIAL REPORTING DELEGATES TO THE WGMS

October 11, 1938	Delaware
October 20, 1938	Philadelphia
October 24, 1938	Monongahela
November 2, 1938	College Springs
November 9, 1938	Boston
November 12, 1938	Kiskiminetas
November 24, 1938	Muskingum
December 6, 1938	Chartiers
December 12, 1938	Concordia
December 15, 1938	Conemaugh
December 19, 1938	Idaho
December 29, 1938	Indiana
January 11, 1939	Oklahoma
January 14, 1939	Albany
January 21, 1939	Oregon
January 23, 1939	San Francisco
January 25, 1939	Allegheny
January 30, 1939	Colorado
February 1, 1939	Argyle
February 5, 1939	Spokane

A PRAYER

Lord, send us a vision of souls in need,
Regardless of color, or race, or creed;
Or whether the surface be polished or rough,
If outside Thy kingdom, that fact is enough
Enough for Thy servant, whose duty is plain,
To bring them to Christ and His kingdom again.
It matters but little how sunken they be,
Their lives are transfigured when Jesus they see.
So send us the vision and give us the grace
To bring in the lost to the light of Thy face.

Esther Granger Tuthill,
—In Woman's Home Missions.

"Nosowea"

By HARRIET S. BOOBYER

A HIGH School paper in St. Petersburg, Florida, has been given the above name since the school has as its pupils young people from the North, the South, the West and the East. As we have turned to all points of the compass on this trip which Mrs. Randles and I are taking together, I think this is an appropriate title to borrow.

Leaving Pittsburgh January 12 our route lay directly West, "The Challenger," the comfortable train of the Union Pacific, taking us through some of the states of the Wild West where it had been my privilege to visit our presbyterials in November and December. At Cheyenne we turned northward along the "Oregon Trail" into Idaho. We separated in this presbyterial, speaking in different places, each enjoying the cordial and pleasant hospitality of hostesses and churches.

Still bearing westward, we entered the state of Washington, Spokane Presbyterial giving us its warm welcome. We continued on into Puget Sound Presbyterial via "The Route of the Big Baked Potato" and the Yakima Valley which produces the same. Here among other enjoyable meetings, I had the privilege of being in Everett on Sabbath morning and of renewing the acquaintance of our good hostesses of the 1931 Convention. In fact our railroad journey along a large part of the route had been reminding me of our reception at various stations and the gifts of cherries and of flowers to that convention.

Leaving Seattle, we turned southward one pleasant day in Tacoma, Washington, and we were in the state of Oregon. In that presbyterial we enjoyed our visits in Portland and Albany. Then came a night and a day's ride via "The Shasta Route" into California, arriving in San Francisco for an enjoyable week-end in the city and across the bay. Mrs. Randles then came on to Salinas and I stopped in Fresno. We met again in Los Angeles, where we are now, the societies and churches giving us a gracious hearing and an enjoyable time here in Southern California. On February 12 we turned eastward, making a stop at Olathe and Montrose, Colorado, and then—home.

Mrs. Randles and I felt we were indeed privileged to visit our fields abroad last year; we feel it is an equal privilege to visit the church at home this year. We have found everywhere a keen interest in the work, home and foreign, and a desire to do more to meet the needs and enter into the opportunities that God has given us in giving the message.

Good News from Far Countries

India

MRS. R. R. STEWART, Editor, Rawalpindi, India

A NEW VENTURE IN BIBLE TEACHING

By MISS MARIAN T. PETERSON,
Rawalpindi, India

This is an old story by this time, for it has been told hundreds of times; yet it is increasingly thrilling to the teller, for the story grows, not so much with the telling as with the living.

It happened (and still, as one of our College Professors used to say, "Nothing ever just happens") in this way: About three years ago, in the school in Pathankot, a man on fire for God, came and spoke to us, and lo! Sleeping consciences were awakened, new aspirations were born, and young lives were consecrated to the Master's service. Then came the question of preparation, and the call to prayer that a place of real preparation for effective Christian witnessing might be opened up. The burden for that was laid on the heart of the teller until she realized that she must be the answer to her own prayer.

That was the beginning of a revolution in her own life, for nothing short of a whole series of miracles could have made it possible for her, without practical experience, without even Bible Training, as she was, to carry through such a program. But the miracles happened. The training was provided, and that was thrilling; the experience was provided, and that was humbling and heart-searching; and what was still more necessary, the faith was provided (not the bright pretty kind, wrapped in gay-coloured paper, but the plain practical variety that even perplexity and discouragement cannot quench) and that was enduring.

Because in India the professional witnesses among women, so to speak, are Bible Women, when the idea of preparing women and girls for Christian witnessing was conceived, all thoughts turned to Bible Women. And because the Enemy is craftier than men or women his thoughts turned there too, and what havoc he wrought! Non-co-operation here, scandal there, gross corruption in another place. But because there is One Mightier than the Enemy, when the smoke of the havoc had cleared away, there was pure gold left—the real plan of the Mightier One.

And this came about through another man to whom the Lord had showed the self-same vision as that He had shown to the teller. In a land where men care little what their women know or think, he had seen a vision of the hundreds of women in his congregation alive and growing spiritually, feeding daily on the Bread of Life, and giving of their time and strength to bring the Light of Life into the darkness of their neighborhoods.

There was a woman too—one of the Lord's Own chosen ones, who claimed she had seen no vision, and yet she was ready to give up all the work she had given her life to building up, and to take on herself the responsibility of daily living with these women, bearing with their weaknesses, feeding their bodies and their spirits—a steady grind without much romance, but a responsibility which could not be carried by one less consecrated.

And so, He whose plan it was, touched a heart here with great hunger for His Word, a heart there with a longing to share the Bread of Life with those who were hungry; another with a generous hand, and

still another with a lofty vision. And then, He brought those hearts together — and lo! a Bible School was in the making.

There have been Bible Schools and Bible Schools. Most of them aim to train people for some sort of professional Christian service. This one does not. Its aim is to bring new spiritual life and understanding into the lives of individual women, and of the Congregation. Some of the girls who study in it may find their way into professional Christion service. We hope that most of them will become the kind of Christian wives and mothers who will leaven the communities in which they live, and who will be the means of bringing Light and Salvation to hundreds of their non-Christian neighbors.

This school is still in embryo, for it did not open till January 4th, 1939. We do not know just what it will be. We have only a fleeting vision of what it could be. But this we know, that He whose plan it is, waits only on our asking, and on yours. Will you not join with us in asking that it may be the veritable Power House He planned it to be?

The Sudan

MRS. R. F. SHIELDS, 5821 Maryland Ave., Chicago, Ill.

"THE POOR YE HAVE WITH YOU ALWAYS"

By MISS UNA COIE, Khartum North, The Sudan

Today we celebrated Christmas for the poor in our church in Khartum North and I had been asked to give the message to them on this occasion, although this is not part of my regular work.

As I stood on the steps of the school looking out over that group of about fifty women and twenty-five men I said to myself, "Surely those poor folk at Bethesda, who were waiting for the moving of the waters, could not have been any more wretched or miserable looking than these crouched on the ground in front of me."

There were the blind—yes many of them, the withered, the deaf, and over there on the right Helen spied one of whom she said to me, "Aunt Una, that man over there has a piece of wood on his foot." Yes, he has a wooden leg. All of these people are poor with a poverty which we have never tasted, and they are unwashed, too.

Perhaps you will say, "Of course." But if you could have seen hands stretched out eagerly for soap a little later, you might realize that they are not always dirty because they prefer to be. Did you ever stop to think that not once do the Gospels tell us that the great crowds of needy ones who came to Jesus from time to time were dirty. That is not mentioned. It was starving souls with whom Christ was most concerned.

As at Bethesda these poor in Khartum North were waiting for the moving of the waters. They had not been informed that this was the day for the giving of our Christmas gifts and so when I began asking what feast we were celebrating today, I received the reply, "The Sabbath." When that did not seem to satisfy me one woman timidly ventured "the birth of our Lord Jesus."

I read to them and explained the sweet story of old and a united "Praise the Lord" went up as I told of the shepherds returning and praising God.

As I looked down upon those upturned faces, some of them showing little expression, others reflecting a gleam of light, indicating that some of the seed sown Sabbath after Sabbath had borne fruit in faith, it was easy to understand how Christ "see-

ing the multitude" was moved with compassion. It was not merely the physical need—it was more; it was the spiritual need.

At the close of the story and prayer, the two teachers who regularly teach the women and girls, and the elder who teaches the men, arranged their own groups for the giving of the Christmas gifts. The elder was ably assisted in his work by old Scanderani, who was formerly a soldier and who still retains the impression that he is more or less a non-commissioned officer. As the elder read the names from his record book Scanderani would tell the individual to stand up on his two feet(provided he had two!).

There were dresses enough for nearly all the women and girls. These had been made, with a few exceptions, by the women of our two missionary societies. There was a two-piece set of clothes for each man. Each person got a little handful of sugar and coffee beans and nearly every one got a small bar of soap. These gifts were all suplied by members of the church or by some of the school children. On regular Sabbaths each person in attendance gets a small loaf of bread. I often wonder if this is not about the only square meal some of them have in the week.

And so with the lifting up of the voice in the joy-cry (which is their way of giving thanks) they passed out the gate. Who knows how many of these will see another Christmas? Only God knows into how many darkened minds the light of faith has come.

"Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached unto them."

Ethiopia

MISS RUTH M. NICHOL, Editor, Addis Ababa, Ethiopia

DOES IT PAY?

By MISS MARJORIE FAUGHT, R.N.,
Addis Ababa, Ethiopia

"Twabitch has a baby girl."

This announcement was made one morning in the clinic by some of her friends who had come to get medicine for her. We were very happy to hear of the arrival of the baby girl. One year before, her first little girl died of pneumonia in our Hospital. At that time, the mother heard of the love of the Lord Jesus for little children and for herself. She gave no evidence of a changed life, but she came occasionally to our women's prayer meeting, and thus we kept in touch with her. And we had visited her in her home several times.

Since our missionary friends have left, and there are no more weekly prayer meetings, we have set aside that afternoon for visiting. We cannot always manage to go that day, but we have tried to go at least once a week. And so one afternoon, after our women's prayer meeting, three of us got on our horses and went to visit Twabitch, and to rejoice with her over the little life that had been given to her. She and her husband were at home, and invited us in to sit down awhile. We held and admired the baby, and gave her a few little clothes for her. We are not at all sure that she will put them on the baby; she may sell them! We know that this has sometimes happened, for some of the baby clinic mothers are given dresses, and the next week the babies are brought to clinic with nothing but a dirty rag wrapped around them. We ask where the dresses are, and they say they washed them and they were still

wet! On the other hand, Twabitch may use the clothes for her baby, for some mothers genuinely treasure the dresses which are given to them for their babies.

Twabitch's baby girl had only a dirty piece of "shemma" wrapped around her (the "shemma" being the cotton shawl which Ethiopian men and women wear over their clothes.) We were disappointed, for we had expected better things of her. She had brought her other baby to the clinic and had been told how a baby should be dressed. While the baby was in the Hospital, she had had a chance to learn more. Yes, we were disappointed, and yet perhaps we should not have been. For she has had no education, and just a little contact with the Mission, and these women are so slow to change their customs. Hundreds of Ethiopian babies have thrived without p r o p e r clothes, why shouldn't her baby? And yet her first baby died of pneumonia, and hundreds of Ethiopian babies have died for lack of proper care. Before we left that home that day we had a word of prayer, thanking the Lord for the new little life, and asking that she might be kept in health and strength. They seemed very happy to have us come, and we feel that perhaps we can reach others through that home.

Last week we visited another home to see a new born baby girl. What a contrast with the one above! This child is the tenth in the family and all are living and well. This baby was dressed in clean clothes, wrapped warmly in a blanket, and sleeps in a white crib between clean sheets. What makes the difference in the way these two babies are cared for? The answer is obvious, Christian education and training. The parents of this baby were educated in the Swedish Mission in Eritrea, and the father was, until several years ago, a teacher in the Swedish Mission school here in Addis. Their home is clean and well furnished, their children well dressed and healthy, and have been given the advantages of Christian schools.

Does Christian education pay? Is it worthwhile? There is no doubt in our minds as to the worthwhileness of it in Ethiopia, and we have seen other children as well cared for because their parents have had training in Mission schools. As we think of our little school here, and look at the girls who are receiving training now, we pray that they may be the Christian wives and mothers of the future. One girl is to be married soon, and we look forward to seeing her and her husband establish a Christian home, for he is also a Christian. We cannot see great results from our school yet, but when we see a family such as the second one we visited, and realize that they have had years of Christian teaching and training, and contact with missionaries, then we are hopeful for the future of our work, whether we are here or not.

MEMORABLE BIRTHDAYS

Mary Ann and Bill Henry have both had birthdays during this past month. Mary Ann's was celebrated with a moonlight picnic at which we all enjoyed wieners and ice cream. Bill's birthday was celebrated with a native supper. It so chanced that night, however, that even the most hardened of us could not eat the native pepper dish. It seems that in the preparation of the pepper sauce, the usual amount of red pepper was added only to learn when it was too late that the pepper was new and of the sort that is particularly strong. Thus it was that we all agreed that we could not forget Bill's birthday because of the hot "wut" (the native pepper dish) that we had. Someone added that perhaps we had had it "branded" in with the fire of the red peppers!!!

Egypt

MRS. EWING M. BAILEY, Editor, Minia, Egypt

THE WEDDING

By MISS MARGARET GAMBLE

A very pretty wedding was solemnized in the Assembly Hall of Taggart Library, Assiut College, Thursday evening, January 5, in the presence of the members of the Egyptian Mission gathered for the winter meeting of "Association."

The bridegroom was Mr. Thomas Sturgeon, a short-term teacher in Assiut College, and son of the Rev. W. S. Sturgeon of Brooklyn, N. Y. The bride is a daughter of the Mission, Miss Lois McGill, whose early years were spent in Egypt, until the sad death by drowning of her father, Rev. McGill, at Sidi Bishr in 1926. Lois came back to the land of her birth in the fall of 1938 as a short-term worker in the Pressley Memorial Institute.

The Rev. Willis McGill, brother of the bride and now a regular missionary in Egypt, officiated in the solemn and beautiful service. Mrs. Willis McGill was matron of honor, Mr. Rudolph Weber was best man, and Dr. C. C. Adams "gave the bride away." Dr. F. S. Thompson and Dr. Hickman, of the staff of Assiut College, also formed a part of the bridal party.

The Assembly Hall was crowded with interested guests, including along with the members of the Egyptian Mission, Dr. and Mrs. Mills J. Taylor of our Foreign Board, Miss Anna Milligan former Educational Secretary of the Board, Mr. and Mrs. C. S. Bell until recently of the Egyptian Mission but now connected with the American Bible Society and located in Beirut, Syria; Mrs. Cruikshank of Holland, and Mrs. Johnstone and Miss May Hogg of Scotland.

At 6:30 the bridal party entered the Hall, and passed slowly up the aisle to take their appointed places, Miss Stella Robertson playing the wedding march. Miss Hazel Anderson had previously sung two beautiful solos. There was an air of absolute quiet and solemnity all through the service that was most impressive. The scheme of decoration, which included potted palms and white candles, was simple but artistic. The bride, tall and stately, was beautiful in a simple organdie dress with tulle veil, carrying a bouquet of ferns and white roses and sweet peas.

Following the ceremony, a host of good wishes was showered upon the happy couple, and all adjourned to the dining hall where the Association Committee had prepared an excellent dinner. The long bridal table was adorned with a large wedding cake that would have done honor to any assemblage. Other tables clustered about provided for the one hundred remaining guests. It will be of interest to friends to know that the bridal bouquet when thrown was caught by Miss Edna Sheriff of our Mission in Alexandria.

After a short honeymoon in Cairo, the young people will again take up work in their respective institutions.

THE SERVANTS' MEETING AT PRESSLY MEMORIAL INSTITUTE

By MISS FAIZA YUSEPH, A Teacher in P.M.I.

Having servants is a very fine opportunity for teaching about Christ. If business men and householders regarded this matter with importance many of their servants would be true followers of Christ. The P. M. I. recognized this opportunity, and a meeting for our employees was begun almost ten years ago.

Fourteen men, Christians and Moslems, attend the meeting. We meet regularly on Tuesday and Thursday mornings. On Tuesday we begin the meeting with singing and prayer. Then I read some

verses from the Bible and explain to them stories and teachings that will help them in their daily life. Then they memorize a Bible verse. On Thursdays, after singing and prayer, everyone by turn reads some verses from the Gospel of John. I am glad to say that all of them have finished reading that book. They have become able to explain to others all the miracles and parables of Jesus which are recorded in that book.

Last April, three of them received Bibles as prizes for memorizing the Helen Gould selections of Bible verses. I cannot express their joy when they received them. The others were sorry they did not try. At the end of the school year they all recited the Bible verses which they memorized. We were very glad to give each of them a large picture as a recompense for regular attendance and for their endeavor to know the Bible.

In fact, it is not just knowing or memorizing verses that concerns us most. But it is their souls that we seek after. We are thankful to God for showing us the fruit of our labor in the lives of these simple people. They have come to love each other and pray for one anothers' troubles and weaknesses.

On the last Sabbath of December the teachers and pupils of the P. M. I. give something for the poor. It is called, "The White Gift." This is distributed among the orphanages in Assiut, Cairo and Caliub. It was pleasing to have the servants share gladly in giving their white gifts although their salary is small. Their offering was as follows: 50 cakes of soap, 2 quarts of rice, and $1.10. They also gave $3.75 to the Women's Thank Offering.

How great is the effect of these small meetings, and how pleasing are the results of work among these simple people.

THE JEWS: A CHRISTIAN TEST

(Continued from page 386)

like ourselves, men and women for whom Christ died as He did for you and me, hungry for sympathy and kindness, and responsive to an understanding Christian approach.

We are encouraged in this ministry when we remember that it has behind it the sure promises of God. For over this remarkable people broods the unchangeable purpose of the Keeper of Israel who neither slumbers nor sleeps. God is not through with the Jews yet. They have yet a mighty contribution to make to the unfinished temple of humanity. The Apostle Paul looked forward with assurance to the day when "all Israel" should be saved, and in that day he saw the coming of a very springtime of blessing to the world, even "life from the dead." In the fulfilment of that purpose we Christians of America have a part. It is our privilege to share in preparing the way of the Lord to the heart of His people.

Sacrifice

(The little son of one of the missionaries, watching the sunset with his mother, said, "There goes the sun to grandma!")

The blue smoke of the waning fires hangs low;
The shisham trees are lace-like 'gainst the sky;
The sunset shades from rose gold into dusk.
A lonely husband sighs, "God, keep her ever,
And the children with her so far away."

Sunset in Egypt

The sun sets behind mosque and minaret
And the muezzin calls to evening prayers.
A mother's thoughts go far across the seas
To children left behind, so young, so loved.
"God, keep them safe, and pure, and in Thy Way."

Sunset on a river, dyed with color;
Bamboo and doleib palms in black relief
And with the sun a heart wings westward—
A daughter, loving, anxious, longing, prays—
"God, keep my mother dear, so old, so frail."

Harriet S. Boobyer.

Editorial

MRS. JOHN P. WHITE, Editor, 600 Hampton Ave., Pittsburgh, (21) Pa.

THE MESSAGE FOR ISRAEL

Sad minor strains of music were coming over the ether.
"Unto Thee O Lord, do I lift up my soul—
"O my God, let not mine enemies triumph over me—
"Remember, O Lord Thy tender mercies—
"For Thy name's sake pardon mine iniquities—
"Redeem Israel, O Lord, out of all his troubles."

From whence came those voices singing this penitential psalm with such beauty and pathos? Soon the announcement was made—A service in a Hebrew Synagogue. Then the words took on new meaning in the light of the afflictions of Israel today. There were more songs in Hebrew.

The Rabbi gave a short sermon and in the course of his message exhorted to holiness of life but spoke no word of a coming Messiah who would redeem Israel. The service closed with the singing of the twenty-third psalm and the benediction. How familiar it all was, barring the few Hebrew words. That was *our* psalm they were singing—the one we sing at every communion service—the one that gives us more comfort perhaps, both in life and at death than any other psalm. These Hebrews who were singing do not understand. They sang "The Lord is my Shepherd," yet refuse Him who said, "I am the Good Shepherd." They sang "A table Thou hast furnished me," but do not know why we sit at that table to commemorate the death of this "Good Shepherd."

The prophets of old warned sinning Israel; they called them back to God again and again. Now it is the duty of the church to summon Israel back to the fold of the Shepherd; back to the "furnished table;" back to the recognition of the truth as recognized by the early church made up of Hebrew people, that Jesus is their long-expected but rejected Messiah.

It was a Jew who had accepted Christ, who spoke to a great multitude, "Let all the house of Israel know assuredly that God hath made that same Jesus— * * * both Lord and Christ." The effect on that great multitude was repentance, confession, contrition, baptism, joy, "And the Lord added to them day by day those that were being saved."

This is the message and this is the method for Israel today.

THE CHURCH AND ITS WORLD MISSION

Madras Conference will be uppermost in our minds for some weeks. Bulletins are coming, telling of the wonderful gathering of 470 men and women representing the church in practically every nation. It is important for us to understand what the very heart of this conference was—The Church—its faith, its message, its purpose and its mission in the world.

It is more and more evident that the prime object of the whole missionary enterprise is to establish the church in every land. This was surely the method of the early disciples. In a short time after the great commission had been given, these missioners went hurrying from place to place, preaching the word, instructing, indoctrinating, organizing congregations, electing elders and later visiting the churches and writing letters to them.

Any type of work which we designate as educational, medical or social is not an end in itself but only a means to the end of bringing men into the fellowship of believers—into the Church of Christ.

In these times there are many changes imminent. However the word that comes from suffering China has a note of cheer. Hospitals were destroyed, colleges were bombed, churches were burned and apparently the church was ruined in many places. But No. From the wreckage there were gathered books and instruments and equipment not quite demolished and these were carried further west and new beginnings made. And the Christians, praying along the way, continued out under the blue dome of heaven, their worship of God.

It is the church—the living church—that will abide through troublous times. Those fine Christian leaders, in Madras studied how the older and the younger churches together may strengthen and build up the church. "Christ loved the church and gave Himself up for it. That He might sanctify and cleanse it with the washing of water by the word. That He might present it to Himself a glorious church, not having spot of wrinkle or any such thing; but that it should be holy and without blemish."

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When the Magazine was published in Xenia these ordrs were always shuttling back and forth. They still continue to entail double work for those who handle literature and THE WOMENS MISSIONARY MAGAZINE. Thank you for following these directions.

POST MADRAS CONFERENCES

Two teams are making an itinerary through Canada and the United States bringing some of the inspiration of the Conference which so recently closed in Madras.

Some meetings have already been held through the month of February. We give dates and places in which we have churches in the areas where meetings will be held in March.

March 7—Los Angeles; Des Moines.
March 9-10—San Francisco; Lincoln.
March 12-13—Portland; Denver.
March 15-16—Seattle; Kansas City.
March 19-20—Indianapolis.
March 21-22—Cleveland.
March 23-24—Buffalo.
March 26-27—Pittsburgh.

The President's Page

VICTORY THRU FAITH

"Faith is the substance of things hoped for, the evidence of things not seen."

Were this the only passage of Scripture dealing with Faith we might, with some degree of assurance, say that Faith is unreal, a thought, a vision or a mere idea. However, Faith is both the substance and the reality of *things*, not of unrealities, illusions or mere fables. The women of the Bible who achieved victory through Faith were flesh and blood, not fairies. Their problems, their enemies, their successes were real, not imaginary. Faith is not either the substance or the evidence of things that never happen. It is rather, to use a modern expression, a preview of things to come.

It must have taken courage to face the "strong east wind" that divided the waters of the Red Sea. We would naturally suppose that the substance of a dry sea bottom and the walls of water held in place by the wind were things that only the most daring would have Faith to anticipate. And yet even the most timid ones passed through on dry ground. Faith is different from courage. Courage is not a substitute for Faith.

Courage led the hosts of Pharaoh into the Red Sea, but Faith led the congregation of Israel to safety on the other shore, which was a thing hoped for and unseen in the night. Most fittingly did Miriam "and all the women" answer the song of Moses and say, "Sing ye to the Lord, for he has triumphed gloriously."

Quite as much as any man who ever lived, Deborah believed in the humanly impossible. It was not by sight, science or state craft that Deborah said, "Up; is not the Lord gone out before thee?" Probably Deborah foresaw neither the flooded Kishon nor the broken hoofs of the enemies horses, but in her Faith, when "under the palm tree of Deborah," she saw "all thine enemies perish, O Lord: but them that love him as the sun when he goeth forth in his might."

Faith is not only a belief in probabilities, but a confidence in accomplishments. Probably no one knew what Mary meant at the wedding at Cana when she said to the servants, "Whatsoever He saith unto you, do it." It is even probable that Mary had no clear idea herself of what would come to pass or how it would be brought about, but she believed in a power greater than man, not capable of chemical analysis, but "the substance of things hoped for."

The Bible tells of no case where women met defeat through Faith. The unknown sequence of events sustains the truth of the well known text we have chosen for the 1939 W.G.M.S. Convention which is: "This is the victory that overcometh the world, even our faith." Our theme is VICTORY thru FAITH.

May it be said of every delegate at Grinnell, "O woman great is thy faith."

Mrs. William McElwee, Jr.
President of the Women's General
Missionary Society.

Thank Offering Department

Edited by MRS. O. H. MILLIGAN, Thank Offering Secretary, 905 Publication Building, Ninth Street, Pittsburgh, Pa.

PRESBYTERIAL REPORT BLANKS

The success of our Thank Offering each year is in a large measure due to the faithful Thank Offering Secretaries in the Presbyterials. These Secretaries visit their societies through the year, bring to them interesting information and encourage them to put forth greater effort for increased offerings at Ingathering time. When the Thank Offering has been presented, societies send to their Presbyterial Secretary reports of their Thank Offering. The Secretaries compile such reports and send the complete Presbyterial report to the General Secretary. We are interested each year in giving to our readers the order in which these reports are received by us and the name of the Thank Offering Secretary of the Presbyterial. We are happy now to present this list of reports on the 1938 Thank Offering. It is as follows:

	Presbyterial	Secretary	Date Received
23.	Arkansas Valley	Mrs. Harry A. Thompson	January 9, 1939
24.	Tennessee	Miss Corinne Kirkpatrick	January 9, 1939
25.	Boston	Mrs. Robert K. Marshall	January 9, 1939
26.	Monmouth	Mrs. C. M. Young	January 9, 1939
27.	Ohio Northwestern	Mrs. W. A. Glasgow	January 10, 1939
28.	Cedar Rapids	Mrs. R. F. McDonald	January 12, 1939
29.	Colorado	Mrs. T. Harlie Elder	January 13, 1939
30.	Albany	Mrs. James G. Donnan	January 13, 1939
31.	First Ohio	Mrs. Sam Clark	January 13, 1939
32.	Butler	Mrs. J. N. Riddle	January 13, 1939
33.	Cleveland	Mrs. J. A. MacDonald	January 13, 1939
34.	Chartiers	Mrs. W. J. McLain	January 13, 1939
35.	Rock Island	Mrs. T. W. Wiley	January 14, 1939
36.	Xenia	Mrs. C. O. Callahan	January 14, 1939
37.	Argyle	Mrs. A. P. McEachron	January 14, 1939
38.	Steubenville	Mrs. Albert Shaw	January 14, 1939
39.	Mercer	Mrs. E. E. Douglass	January 14, 1939
40.	Monongahela	Mrs. Thomas F. Baker	January 14, 1939
41.	Allegheny	Mrs. Emerson Hazlett	January 14, 1939
42.	Southern Illinois	Mrs. Henry Dunn	January 16, 1939
43.	College Springs	Miss Nona V. Finley	January 16, 1939
44.	Indiana	Miss Nora Turpin	January 16, 1939
45.	Mansfield	Mrs. J. E. McCall	January 16, 1939
46.	Beaver Valley	Mrs. Anna Davidson	January 16, 1939
47.	Keokuk	Mrs. I. L. Colthurst	January 16, 1939
48.	Los Angeles	Mrs. E. L. McCreery	January 17, 1939
49.	Kansas City	Mrs. H. L. Gault	January 18, 1939
50.	Kiskiminetas	Miss Ethel V. Ashbaugh	January 21, 1939
51.	Conemaugh	Mrs. L. H. Miller	January 23, 1939
52.	Wheeling	Mrs. John G. Worley	January 26, 1939
53.	Muskingum	Mrs. Beula Fitzwater	January 31, 1939

SENIOR LIFE MEMBERSHIPS

$25.00 Each

December 1, 1938 to January 1, 1939

322. Mrs. A. C. Montgomery, Denver, Colo. By her daughters.
323. Mrs. T. Brosins, St. Louis, Mo. By W.M.S., Second Church.
324. Mrs. Thomas Boyle, In Memoriam. Certificate to Lottie Edgar, Oakdale, Ill.
325. Mrs. B. J. Buss, St. Louis, Mo.
326. Grace Schattgen, St. Louis, Mo. By her mother, Mrs. Wm. Schattgen.
327. Mrs. Alfred A. Kelsey, Tilden, Ill.
328. Mrs. C. J. McKelvey, Coulterville, Ill. By her friend, Mrs. H. G. Knecht.
329. Mrs. C. O. Boynton, Sparta, Ill.
330. Mrs. H. H. Heitman, Sparta, Ill. By her parents.
331. Mrs. Dessie Kendall Mellott, Webster Mills, Pa. By her sisters.
332. Annette V. Virtue, Buffalo, N. Y. By the Women's Auxiliary of First Church.
333. Mrs. Harry C. McCampbell, Columbus, Ohio. By Mrs. J. O. Welch.
334. Mrs. Hazel Lobaugh, Springfield, Ohio. By a friend.
335. Eva Wilson, Columbus, Ohio. By Elizabeth Adams, Margaret Adams and Margaret Cooke.
336. Mrs. Ellen Car, Ezel, Ky. By W. M. S.
337. Mrs. Kate Nickell, Lexington, Ky. By Ezel, Ky. W. M. S.
338. Mrs. Ora McCreary, Camden, Ohio. By Morning Sun friends.
339. Mrs. Lizzie Kash, Ezel, Ky. By King's Daughters.
340. Mrs. Mary McGuire, Ezel, Ky. By King's Daughters.
341. Mrs. Adda Reed, Belle Center, Ohio. By her niece.
342. Mrs. G. L. Brown, Bellefontaine, Ohio. By her children and a friend.
343. Mrs. Mary L. McCracken, Bellefontaine, Ohio. By her children.
344. Mrs. Alice Vellenga, Bellefontaine, Ohio. By Young Women's Society.
345. Emma Neff, Bellaire, Ohio.
346. Mrs. Vera White, Martins Ferry, Ohio.
347. Anna Louise Lauster, Rural Valley, Pa. By her mother, Mrs. W. P. Lauster, and two brothers.
348. Mrs. Marie Dulmage, Bellevue, Pa. By a friend.
349. Adah P. Boggs, R.N., Pathankot, India. By Mary McCance.
350. Elizabeth Tew, Pittsburgh, Pa. By Mrs. J. A. Orr.
351. Mrs. James Brownlee, Central Falls, R. I. By the Missionary Guild.
352. Mrs. James Mullen, Central Falls, R. I. By the Pastor's Aid Society.
353. Elizabeth Sieber, McKeesport, Pa. By Mrs. John McKee.
354. Mrs. Jack Pierce, Connellsville, Pa.
355. Mrs. John Franklin, New Kensington, Pa. By Lucretia Boucher and Mrs. Harold Johnston.
356. Mrs. Wallace Sprowls, New Kensington, Pa. By Dr. and Mrs. Fred M. Blick.
357. Mrs. Fred Springer, New Kensington, Pa. By Dorothy Hankey.
358. Mrs. Max Finley, New Kensington, Pa. By Y.W.M.S.
359. Mrs. S. H. McCracken, New Kensington, Pa. By Eleanor McElroy.
360. Mrs. A. A. Hazlett, Allison Park, Pa.
361. S. L. Louden, D.D., Mars, Pa. By his daughter, Roberta.
362. Mrs. Irene Lockwood, Steubenville, Ohio. By Mrs. Geo. T. Ewing.
363. Mrs. Nell Robeson, College Springs, Iowa. By her brother, Robert Long.
364. Mrs. William Chalmers, In Memoriam. From New Lebanon, Ohio, W. M. S.
365. Jane Crawford, Cleveland, Ohio. By Jennie D. Ross.
366. Mary Giddens, Detroit, Mich. By Mrs. Warren.
367. Mrs. H. Kuykendall, Detroit, Mich. By friends.
368. Mrs. H. Hoffman, Detroit, Mich. By the W. M. S.
369. Mrs. Mina Rambo, Aliquippa, Pa. By Mrs. Elizabeth McK. Moore.
370. Mrs. Louise Weigle, Aliquippa, Pa. By Mrs. Elizabeth McK. Moore.
371. Mrs. Leonard McCrery, Little York, Ill. By the W. M. S. of Cedar Creek.
372. Mrs. James Urie, Craftsbury Common, Vt.

373. Clara Shillito, State College, Pa. By friends.

374. Nelle Speakman, Houston, Pa. By a friend.

375. Mrs. S. E. McNary, Houston, Pa. By a friend.

376. Mrs. Emerson Ray, Avella, Pa. By Mrs. J. C. H. Maxwell.

377. Mrs. E. J. Bell, In Memoriam. By her family, of Imperial, Pa.

378. Mrs. W. J. Dickey, Claysville, Pa. By friends.

379. Virginia Grandstaff Munnell, Washington, Pa. By members of First Washington Y.W.M.S.

380. Janet C. Anderson, Washington, Pa. By members of First Washington Y.W.M.S.

381. Mrs. Harley Stewart, Washington, Pa. By friends.

382. Mrs. Joseph Dunkleberger, Washington, Pa. By friends.

383. Mrs. Floyd Phillips, Washington, Pa. By friends.

384. Mrs. Bruce L. Rogers, Washington, Pa. By friends.

385. Mrs. Sarah Craft Wilson, Rea, Pa. By Etta McClure.

386. Rev. T. V. Dugan, Butler, Pa. By Mrs. T. V. Dugan.

387. Roberta E. Louden, Mars, Pa. By her aunt, Mrs. R. E. English.

388. Letitia Elliott, New Wilmington, Pa.

389. Mary Louise Mansell, New Wilmington, Pa. By her aunt, Minnie E. Smith.

390. Mrs. Dick Thompson, Mahoningtown, Pa. By her mother, Mrs. J. B. Johnston.

391. Elsie Grieder, New Castle, Pa. By Mr. and Mrs. C. O. Vance.

392. Mrs. Walker S. Brownlee, Sebring, Ohio. By Mrs. W. C. Brownlee.

393. Martha Cowden, Youngstown, Ohio. By a friend.

394. Mary Fairgrieve, Youngstown, Ohio. By friends.

395. Grace I. Taylor, Pittsburgh, Pa. By her sister, Mrs. W. G. Holl.

LIFE DIRECTORSHIPS

$300.00 Each

Mrs. J. L. Beatty, Pittsburgh, Pa. By a friend.

Mrs. W. T. Johnston, In Memoriam. By her daughter, Jennie Johnston, Oxford, Ohio.

Mrs. Mary I. Grimes, In Memoriam. By W. M. S. of Claysville, Pa.

SOME SUGGESTED SUPPLIES

SENIOR LEAFLETS

The Thank Offering—How Used.
Loving's Offering.
The Riches of Liberality.
Mrs. Stanton's Thank Offering.
History of the Thank Offering.
Why Barketi Was Thankful.
Thank Offering in India.
The Thank Offering—What It Is—What It Does.
Why I Give a Thank Offering.
The Christian's Song of Thanksgiving.
How Can We Increase Our Thank Offering.
Seven Reasons Why Young Women Should Give Thank Offerings.
The Thankful Heart.
Gifts to Christ.
Giving and Living—Poem.
We Give Thanks—Poem.
Where Do You Live—Poem.
My Mite Box.
Thank Offerings.
A Place for Small Gifts.
Life Membership Fund.
Life Directorships.
What is a Thank Offering?
Christians' Opportunity.
Come Near and Bring Thank Offerings.
Thank Offering Questions for Monthly Program (10 in set).
Our Gifts-Book Mark.
Gratitude.
Prayer Our Best Preparation.
Questions and Answers for Secretaries.
For Roll Call—Gleanings on Giving.
Thank Offering Service Invitation.
Thank Offering Poster.
Duties of a Thank Offering Secretary.
Envelopes—Senior, Young Women's and Junior.
Boxes—Senior and Junior.

JUNIOR LEAFLETS

How Abraham Lincoln Helped a Little Girl (New)
Little Rills
The Lament of a Missionary Box—Poem
Little Brother's Offering.
The Doing-Without Box
How God wants to Be Thanked
The Missionary Potato

(Continued on page 413)

Young Women's Department
including
Girls' Circles

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AIMS—A.—A Circle or a Y. W. Society or both in every congregation.
B.—Support of Work of W.G.M.S. materially and spiritually.
C.—Payment in full of Y. W. Special Fund.
ASKINGS of Societies—Average of one dollar per member for those 20 years and over.
Average of fifty cents for members under twenty years.
APPROXIMATE REQUIREMENT—$8,000.
Consider—"You cannot spell success without the alphabet of faithful endeavor."

YOUNG WOMEN'S SPECIAL WORK

Permanent object—Support of G. B. S., Pasrur, India.
Annually decided object—Salaries of Miss Helen McLenahan, Matron of Girls' Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Mary E. Jamieson, San Francisco Presbyterial Missionary; Miss Mary Cole, Khartum North, The Sudan

MARCH

March! March! March!—the church year's going;
Soon its day will be here;
Time to tell what you've been doing—
If you have made worthy showing—
Or if,—perhaps, the way's been drear—
From April 1 . . . and all the year.

Yes, 'tis March, and this means that information from societies is being assembled for the annual reports. May not one society fail to be fully registered, so that a complete Statistical Report may be presented to the societies over the church.

If for any reason your blanks, financial or efficiency, fail to reach you promptly, get in touch with the p r o p e r presbyterial secretary, Young Women's or Efficiency. All blanks are to be sent out by presbyterial secretaries to local societies not later than March. You should receive them a day or two later, depending on distance and speed of delivery.

May March close out all mistakes —whole or fragments — and fatal discouragement, entirely. No bargain sale of left-overs is desired! May April mean new life to every society and its membership, as well as to those who have never accepted their responsibility to the women and children in our mission fields, and who have consistently remained outside the missionary society, refusing to give themselves the chance to become interested in the work, to even know what is meant by the WGMS. Not to accept one's responsibility does not excuse one. We should all be intelligent in the work our church is doing, both at home and abroad.

REPORTS

Reports: Bothersome t h i n g s! Perhaps so, but they are necessary things, and can become a real joy if viewed in the right light. Hear the Report Blank "speaking":—

"I am the Report Blank. I belong to the Young Women's Missionary Society and am loaned to the officer of the local society for a few days only. I cost many dollars to print and to send out, and when I am wasted, I take money that could be used to good missionary advantage.

"I always reveal to those who send me out the real character of those who receive me. I tell of the shiftless one who loses me.

"I tell of the unprofitable servant who fails to complete me and return me where I belong in time to do my proper work.

"I reveal, also, the servant of

God who puts God's work first, perfectly done. I can do my society credit by faithfully portraying its work.

"I am the servant of God when those who receive me recognize my divine heritage, and do not use me as waste paper.

"I am the REPORT BLANK."

—Adapted—*Evangelical Missionary World.*

Our readers will note that it is the custom in other communions to have annual reports, too—and why not? It is the only way to get a concrete idea of the successes or failures of a society. No one can know the correct status of a society as does the society itself. The whole church needs the information. Every member of every society should be on "tiptoe" the year through and be a credit to the parent organization, the W.G.M.S. Who is to blame if your society is ashamed to send in its report? And may we ask again that every society send in a report,—a good one if possible—, but in any case a report!

NEW YOUNG WOMEN'S SOCIETIES

Cedar Rapids Presbyterial—Waterloo Circle (T)—12 members.

Cedar Rapids Presbyterial—Garner Circle (T)—27 members.

Los Angeles Presbyterial—Santa Ana The Adair Mission Circle (T)—14 members.

Beaver Valley Presbyterial—Ambridge Kate A. Hill Society (T)—12 members.

Allegheny Presbyterial—Fifth, N. S. Pittsburgh (T)—23 members.

Oklahoma Presbyterial—Northminster Oklahoma City P.G.S. Circle—9 members.

Steubenville Presbyterial—Wellsville—members.

THE Y. W. SPECIAL OBLIGATION $8,000

Study the figures found below. We shall use those of January for the years, 1929-1939.

Year	Amount	Membership
1929	$1,599.50	10,603
1930	1,621.25	10,908
1931	1,573.60	11,203
1932	1,209.50	11,233
1933	995.00	11,186
1934	704.00	11,776
1935	923.00	11,986
1936	795.00	11,767
1937	908.00	12,148
1938	801.35	12,085
1939	615.00	?

Has your society contributed its proportion to this fund? If so, perhaps you can give an extra check to the presbyterial treasurer after this month's meeting and thus help to make up for another's lack.

THE PACE-SETTER

History is made up largely of outstanding characters. They possess qualifications of leadership some of which are the ability to stand for principle, to forge ahead in the face of difficulties, to preserve an even mean, to suffer quietly the discomfort of aloneness in a just cause, to be willing to admit a mistake, to convince the erring one to turn right-about-face.

Some are known as "born" leaders. A young girl of ten or eleven comes to mind. She was generally sought by the children of the neighborhood. One child was heard to say one day, "Where is L.? It's no fun without her!" She set the pace, and what a lively pace it was!

To be such a leader is not to be dominating, but to have the qualities of the shepherd, such as a knowledge of the way, a gentle spirit, a patient attitude, an attractive end in view.

Pace-setters in a voluntary organization such as the missionary society seem to be few in number,

surely not because of lack of ability, for in secular meetings they appear to be willing to accept responsibility. What can be the reason? Why not for the church if for the world.

How the Sabbath School suffers for a sufficient number of those willing to be present in their places day after day! In a large group of young people, only a limited number shows marked ability to lead out. Ask any committee sent out to interview prospective leaders if the task is easy.

Have you ever heard this plaint, "We have children in our church, but no superintendent material to lead our children's organizations. We cannot conduct a missionary society for the children." And then, "We have two classes or more in our Sabbath School that would make a fine mission circle, but can find no one willing to sponsor such a society, not even from among missionary women." Or, "We have possible leaders, but co-operation is not the outstanding characteristic in some of them."

Now we do not believe that pacesetters are so rare as circumstances would lead one to believe. The fact is there is much latent material in the church in its several departments. There is sufficient leadership in the missionary society if the proper lever were applied to pry loose from their places those who are fully able to perform worthwhile tasks, but for some reason have not been discovered. Why say this? Because of specific cases which have come to light, people who have accomplished much in the missionary society when they set their minds and hearts on the work.

Wanted! Pace-setters, leadership. "If such persons are good and upright, as well as able, they are powerful assets to the Kingdom. They are giants at exerting a wholesome influence over others." Consider this—a new year is about to begin. In a great many communities, the girls and young women are not being claimed for service in the right arm of the church—the missionary society. Many young people are growing up entirely ignorant of Christian service of any kind, yet they have declared their love for their Lord. Something should be done about this. Who should do it? Some one or ones in those churches. It must be first-hand leadership, right in the midst. The missionary cause must advance. Edward Gibbon has said, "All that is human must retrograde if it does not advance." Blessed are the good pacesetters!

MORE QUESTIONS — ANSWERS

The June and July-August Magazines; also, the September number carried some questions and answers. We trust that every society is keeping in touch with the Department's pages and benefits from any instruction appearing there.

The questions presented here have been directly asked or implied.

1. *What ages are included in the teen age circle?*

A. In a congregation with a limited number of those in their teens, it may very well include all such. Where a sufficient number of *junior high* ages is available, one society may include these and another may take care of the *senior high* ages. Where it is necessary to admit those past the teen age in order to have a society, if *two-thirds* of the members are under *twenty* years of age, it is a teen age society. It is the responsibility of the society to know when this last named organization has passed from the "teen" designation.

2. *Is it advisable to hold a promotion service to transfer to the next society those in the teen ages in particular, and perhaps those just a little older?*

A. It seems to be expected in secular groups, such as schools. It might make promotion to the next

missionary group more natural.

N.B.—If any of our readers have ideas on such a service, kindly share them with the secretary. This would be a help towards forming a promotion service for general use, in case there is demand for it.

3. *When should a young women's society transfer to the senior division, either as a unit, continuing its organization, or as a part of the women's society?*

A. It is evident that no rule, general or special, can be enforced, but merely suggested. Every community knows the temper of its members. Locality is a definite regulatory factor. What works in a church in one district of the city may fail utterly in a church in a different section of the city. And rural and town areas offer other problems.

Some have urged that *marriage* should be the basis of transfer. Others suggest *age*. Some think that *recruiting* the *depleted* ranks of the women's society should be the fact to consider. Some offer the thought that a young women's society should exist as such for a limited period of years, then automatically become a women's society. (But an objection to this is offered in that some societies continue from year to year as the original society, the *personnel* changing entirely in a certain period of years. It thus retains its claim to "young.") Still others feel that mothers of growing daughters should keep in *advance* of those girls, always in a different group until the girls are women themselves. And some point out that "grandma" should be happy to belong to the senior division. And so the comments go. You can readily see that no mere human could devise a plan to cover all these cases satisfactorily and keep everybody happy.

In fairness to this subject, we would say that every year sees several young women's societies transferred from the department to the senior division, this by their own action. As to the matter in hand, we leave it to individual societies and presbyterials to solve.

4. *Should e v e r y congregation having children, girls and young women as well as women make an effort to maintain a continuous chain of missionary societies, starting with the enrollment of all babies as Little Light Bearers, then Juniors, Teen Age Circles, Young Women and Women?*

A. The business of the church is to give the Good News to the world. One most effective foundation for this is the missionary society. No one should be able to say that there was no group of her age in her church interested in this great work. The church should be as wise as the world in this matter. It loses no chances to gather in the young. Yes, it bids for all ages and plans to satify them; —so should the church!

THANK OFFERING DEPARTMENT

(Continued from page 409)

Egyptian Junior's Thank-Offering Service.
The Junior Thank-Offering—Why?
The Story the Mite-Box Told
Maggie's Gift
Boy's Thank-Offering
Children, Give for Jesus—Poem

Boxes, Posters, Invitations, Envelopes, Leaflets—free for postage
Thank-Offering boxes 30 cents per dozen to other denominations.
Leaflets, 20 cents a dozen to other denominations.

SUGGESTIONS

PLEASE order all supplies early and enclose postage with order for free literature.
Twenty-five boxes require the pound rate of postage and 50 boxes two pound rate.
Keep the above list for reference.

THANK-OFFERING DEPARTMENT of the UNITED PRESBYTERIAN CHURCH
Mail orders to
MRS. O. H. MILLIGAN
905 Publication Building, Ninth Street, Pittsburgh, Pa.

Girls' Circle Program

A QUESTIONNAIRE

A STUDY OF THE JEWS TODAY

Use the Suggested Devotional Service Page 392.

Have a Discussion Meeting, giving out questions to members some time before the meeting.

Use the following Questionnaire for a basis. Add more questions as you choose.

Q. Who was the founder of the Jewish Race?

Q. What makes a Jew a Jew? Is it race, religion, or some other factor.

Q. Where do one-third of the Jews of the world live today?

A. See Page 385.

Q. Are you acquainted with any Jews. If so are they orthodox, Reformed? Atheistic? Nothing?

Q. Name four restrictions placed on Jews in Germany today. See Pages 374-376.

Q. How would you answer a Jew that told you the Christians had persecuted his people?

A. Call his attention to the distinction between "Gentile" and "Christian" made by very, very few Jews. To the majority of Jews any one not a Jew is a Christian. Point out that in Germany today Christians are persecuted almost as much as Jews for example, Pastor Niemoeller.

Q. In what way does German anti-Semitism today differ from previous outbreaks?

A. Discriminations by Nazis on basis of race not religion. One Jewish grandparent means classification as a non-Aryan, even though all four grandparents were Protestant Christians. Some time ago the International Hebrew-Christian Alliance reported 45 Hebrew-Christian pastors in concentration camps. According to older forms of anti-Semitism, these would have been immune, having become Christians.

Q. Do many Jews become Christians?

A. Many more than we are aware. The Presbyterian Church has 73 Jews in the ministry in the U. S. and about 3000 in its membership. The Church of England has about 300 Jewish clergy.

Q. Why are Jews called the "Chosen People?"

A. Many Jews assume the reason to be innate superiority. Scripture teaches that they were chosen for a purpose to be a spiritual and missionary people teaching other nations. They have forgotten their mission.

Q. Suggest examples of nations that have been punished for persecuting Israel as Scripture prophesied.

A. Assyria, Babylonia, Egypt, Spain and Russia.

Q. Do you know any Jewish person to whom you could give a Testament?

See Page 381.

Negro Missions

MRS. ADA KERR WILSON, Secretary, 115 E. Grandview Ave., Zelienople, Pa.

HENDERSON INSTITUTE
Henderson, North Carolinia

The work at the Jubilee hospital seems to be moving on in about the usual way. There is an average number of patients from fifteen to twenty daily. We find it increasingly difficult to collect bills from patients. From some points of view it seems to me we are having it more difficult now financially than we have ever had. We find it also difficult to refuse treatment and care to people who are sick, though they have no money. There is no way of measuring the real blessings the hospital is bestowing on the sick and the needy. The coming and going on an average of fifteen to twenty persons daily, who come in contact with the hospital, means more than can be measured by time. It will require eternity. Maternity cases, automobile accidents, tuberculosis, and other types of suffering are cared for in the hospital. In a large percentage of the cases, the patients go away in a better physical condition and happier spiritually than when they came.

The representative of the Duke Endowment will be here next week to go over the books; check up on the hospital, etc. They send a man over at least once a year. We are trusting that we shall be able to influence him to make recommendations to the Endowment for a donation again this year.

Mrs. Adams reports "In the medical ward we have eight old men between the ages of 65 and 90, almost every one of whom has a pitiful heart condition. These were sent in by the welfare worker. In the tuberculosis ward we have a widow and her daughter who were sent in by a white woman who lives 65 miles from here. This woman is paying for their expenses until they can be admitted to the State Sanitorium. Our patients have each gained six pounds since their admission and we hope for complete recovery. The state is giving the tubercular vaccine to all teachers and students. The reaction is 28 per cent positive."

The work in the school is about as usual. We have been having a larger enrollment in the boarding department this year than we have had for some years. We find it difficult, however, to collect accounts from boarding students. The people just do not seem to have money.

The county has installed in Miss Reaves department a sink and an oil stove. We are hoping in connection with her model bedroom and model dining room to persuade the country to furnish a model kitchen. Our idea is to teach the girls how to use electric ranges, gas ranges, oil ranges, and coal ranges. Some of the girls will have in their own homes one or more of these kinds of ranges. Some of them will cook for other people. In either case they are trying to teach them to do their work orderly, neatly and satisfactorily; both to their own homes and to those for whom they work.

Miss Warren has the girls one year in her cooking department, and Miss Reaves the same girls the next year in her clothing department. When they have taken two years in these departments we feel they will be better home makers.

Since the death of Mr. Adams it has been rather lonely for some of us; and since he was connected with the work so long, we are finding it exceedingly difficult to adjust ourselves to his absence. We realize we have to accept what the Lord brings upon us. *J. A. Cotton,*
Principal Emeritus.

(Continued on page 430)

Home Missions

MRS. WM. COOK, Secretary, 1201 Sixth Ave., Beaver Falls, Pa.

THE FIELD SECRETARY

Dear Friends:

Long ago, in the days of Zerubbabel's great—just begun—work beset with discouragements, enemies all about, and armies threatening, God sent his minister to him to say "Not by army nor by power but by my Spirit;" . . . "the hands of Zerubbabel have laid the foundations of this house: his hands shall also finish it."

The late Dr. T. H. McMichael, in writing of the Gift at Pentecost, said "In God's treasure house are *unclaimed* deposits of Spiritual power waiting for those who will *file their claims and press them.*" In view of the work we have undertaken to do as Missionary women—and men—the "Claims" we have already—"*Staked,*" if you will, as ours—to take the Gospel of Christ to many thousands of people here in our Home country, white and dark and red, and to an estimated 30 millions in lands far away—let us study these two statements. If we have not already "Filed the claim" for Spiritual power let us not delay and then "Press the claim" daily, at our Father's throne, until there shall be such an outpouring of His Spirit that millions here, in the United States and there, in Egypt and India, in the Sudan and Ethiopia, shall not only *hear* the "Good News" of the Saving Christ but shall open their hearts for Him to enter in, there to dwell and save and bless.

In these days of almost panic in our world, wrought by armies and Dictators and threats of enemies, there is need that we take courage from this message from God, Himself, through Zerubbabel, and set ourselves anew to our great task, discouraging as it sometimes is, with renewed faith in our great Captain and in the might of His power, released through YOU and ME. Think of 34,582 women, younger and older, on their knees simultaneously, at Ten O'clock A.M., *with our great Intercessor,* having *filed* our *claim, pressing* it for ourselves and all these others!

Do you have the little leaflet—"A Missionary Covenant?" (To be had from our Literature Department.) "Grateful to God for His goodness, mindful of His many mercies, owning my obligation to others for my possession of Gospel Truth, and confident that Christianity can cure the ills of the world, I declare anew my devotion to the Divine Christ and pledge myself to do all in my power to give the Gospel of God's Grace to the whole world." Let us renew our covenant together and pray, as never before, that His Word, *taught* and *preached* and *lived* may have free course and that He may be glorified.

Sallie E. Dickey.

CRANSTON, R. I.

The fall was a very busy time with all our missionaries and especially the planning and carrying through the Christmas programs in connection with their regular mission work.

In Cranston, R. I., Mission the attendance for three months before Christmas, as is usual, was higher and more regular, although all were members of the Sabbath School. There was much sickness, with five hospital cases. All the sick were visited regularly, and other calls were made daily, in addition to the other work of the Mission, including all the services of Sabbath and the week day classes. The need for clothing was greater than ever before. Through the generosity of Missionary Societies and Christian friends throughout the church, all needs were supplied. The Christmas service was held December 23, when the father of the missionary, Rev. Timothy Zucchi, preached on "The Faith of the Wise Men." Many of the chil-

dren had a part in the service, either in the devotions or with recitations, all with the divine meaning of Christmas.

Following the service toys and candy were given to one hundred and twenty boys and girls. These gifts were made possible by the box received from the Junior Exhibit sent from W.G.M.S. Convention, and from missionary societies, far and near, that contributed in spreading Christmas cheer in this mission.

Twenty-two from the Sabbath School gave the Pageant and Cantata, "The Heart of Christmas Day," in the Cranston U. P. Community Church. All were in costume. The Pageant was well given, bringing out the thought that the heart of Christmas is found in the giving of ourselves, our service and our treasures to our King Jesus Christ. Many parents, some who had never been in the mission, were present. Some heard The Story for the first time. People in our own blessed land, and never having heard the Gospel!

Four new families have been added to the mission, and all attend both Sabbath and week day classes.

The missionary gave four Thank Offering addresses in the presbytery. The Thank Offering of the mission was five dollars, one dollar more than last year.

Mary Zucchi.

NORTH SIDE, PITTSBURGH, SECOND CHURCH

December is a poor month to make calls. I made only 31, completed, in connection with Second Church but made many more in the districts, distributing Christmas cheer to the worthy poor I have discovered in these months.

The women at the Tuesday Prayer Meeting and other friends made contributions, quite unsolicited, and it was a pleasure to be able to get coal, and food, shoes and stockings, and other needed things. The Girl Scout troup of Mt. Lebanon made themselves responsible for one family with nine children and gave them a wonderful Christmas. They are a fine family, too, and did appreciate what was done.

One friend at Prayer Meeting gave me fifty cents and the first home I visited that afternoon a child was home from school for lack of underwear. I believe I could go into this district with a thousand dollars and spend it all on shoes in one day—if my legs held out long enough to make the necessary calls.

I spoke at four meetings in December and taught the Study Book once.

Catherine Lamb.

Since this was written Mrs. Lamb's husband has been called to his reward. A letter from Mrs. Lamb to the Secretary of the Home Mission Department says: "Dr. Lamb went home in his sleep this evening (Jan. 18). He will be buried from the church where he served so long." Mrs. Lamb and her two children will have the sympathy of all Missionary women.

SECOND ITALIAN, PITTSBURGH, PA.

Since the last report seven new members have been received into the Sabbath School. The average attendance at church services, forty. Fifty-three were present at Communion.

Twelve women attended the Missionary meeting, some absentees on account of sickness.

Ten dollars was received from Class 29 of the Sabbath School of Second Wilkinsburg for the Christmas treat, and a box of toys from the Y.W. Society of Franklinville, N. Y. These gifts came at an opportune time and were most gratefully appreciated. The missionary made one hundred and thirty-one home visits and eleven to the sick in the hospital. The Thank Offering of the Women's Society amounted to five dollars and that of the Junior's to one dollar.

Mrs. Mary Ciancio.

SLOVAN MISSION, LANGELOTH, PA.

The Christmas program was well received, and the children were pleased with their toys. One little girl remarked, "I've always wanted a doll like this, and now my dream has come true." The gifts were a fine collection, suitable for children from fifteen years down to the little tots. The Young People received Bible book marks, address, and birthday books. The women's group, Christmas cards and boxes of candy from the Sabbath School. Awards were also given to those who had attended most regularly during the year. A contest in the Y.P.C.U. is planned, to keep up the renewed interest. The Juniors are giving Bible stories in their own words, which requires a thorough study of the story as given in the Bible.

A gift of five dollars was received from the Efficiency Secretary of the Presbyterial (Chartiers) to be applied to subscriptions of the Junior Magazine, Prayer Cycles and a copy of *The Womens Missionary Magazine*, which is much appreciated.

As we resume our women's work, please pray that we may be enabled by His Holy Spirit to bring His message to them, so that it will bear fruit in their lives and that they may be drawn to Christ, and that they will attend regularly and become a strong Christian influence in their homes.

Mrs. F. D. Lieske.

WESTLAND MISSION, PA.

The church and Sabbath School experienced a joyous Christmas in spite of the fact that only two weeks preceding Christmas the Mine laid off 570 men for an indefinite time. We were richly blessed with many lovely gifts and lots of Christmas spirit and joy. The men who were retained in the mine had only three days' work during those weeks preceding Christmas.

The members of the Bible School and the Young People's Society dramatized two Christmas stories, "Golden Gift" and "Christmas Flowers," for the annual entertainment the evening of December 23. Through the generosity of friends, a generous treat was given to young and old. Our hearts are full to overflowing with thanks and appreciation to the good friends who made these gifts possible. Last Sabbath, January 8, the Sabbath School attendance was ninety-four, and forty at the church service. In a Bible Class attendance contest, between the men and women's classes, the men are ahead. The mid-week prayermeetings are well attended. With Evangelistic services to be conducted the first week of February, preceded with a week of Cottage prayer meetings, we begin the New Year with an encouraging and gratifying outlook for the work in our Westland Mission.

Elizabeth Brinton Clark.

SAN FRANCISCO PRESBYTERIAL

During December the time was divided between Stewart Memorial and the new Sunset Sabbath School. During this time sixty-six calls were made in the Stewart field. During the four months spent in this field in addition to calls made in the homes of church members, Sabbath School families and adherents, a House to House visitation consisting of four hundred and twenty-seven calls was made.

During the last two weeks of the month, eighty-seven calls were made in the Sunset district. Fifty-five invitations were sent to families in this district for the Christmas entertainment, when we had an attendance of eighteen children and fifteen parents. Not large, but a beginning was made in this new field. January the first the missionary was transferred to work under the session of the Oakland church. The first work assigned was to look up absentees. During the first two weeks, forty-

four have been contacted and at fourteen doors no response was received. Have substituted in the Junior Department and in the Sabbath School. In the School of Missions I am teaching the younger group, using Indians as the background of study.

Mary Jamieson.

LOS ANGELES PRESBYTERIAL, PASADENA, CAL.

In spite of eight inches of rain in six days we had a full choir and a good audience for our Christmas program. Seventy-six calls have been made and contacts that promise well for our evening service—one especially that will help much in a musical way, we are sure. At our Communion service on January 15 three new members were received into our church.

Our School for Mission Study started the evening of January 15 with an approximate attendance of 65 with Dr. Rankin teaching "Moving Millions" and I using the Textbook, "City Shadows."

Ruth E. Findley.

TAHOMA TERRACE MISSION, TACOMA, WASHINGTON

The busiest, happiest month of December has gone! Plans for the joyous Christmas-tide began early in November: now Christmas is over and we look back with joy and a deep sense of gratitude upon the year's work in the Tahoma Terrace Mission. Every organization in the little church had its Christmas "Extra." Of special interest was "Snow White" given by the Junior Choir; these same children took prominent parts in the pageant—our real Service—on Sabbath afternoon, December 18. Object lessons at opening exercises in Sabbath School centered the thought of all on the Coming of the King. The usual "Treat" by teachers and officers brought many expressions of thankfulness to those who are here bravely "Carrying on" for love of the Saviour. Our lesson on *giving* in the Primary Department was made very real when eight-year-old Tommy, whose parents are Catholic, on the Sabbath following the lesson on Joash's chest, brought a box with lock and key, beautifully made by his father, for our Sacrificial gifts.

We were overjoyed to have nineteen men respond to our invitation to spend an evening at the church making cedar ropes to decorate the church and "they do say" the hall was the gayest in its history. This pleasant evening was the beginning of a men's club which will meet once a month. Prayer for guidance is needed here.

Study in the Junior Mission Band is progressing nicely.

Worship services are well attended; messages are given by the Rev. Mr. Wilson, who comes from Seattle in fog, rain or shine.

The Sabbath School reported, at the end of the year, one hundred in enrollment and one hundred on the Home Department roll.

We express our gratitude to our Heavenly Father and truly feel that a large part of our *prayer* should be *praise.*

Beth Johnstone.

EZEL, KENTUCKY

The new semester brings us quite a few new students, bringing our enrolment again to a new high mark. A few have had to leave school due to moving and sickness and one was transferred to another school. With the additional enrolment we start the last half of the year with a fine spirit and earnest endeavor.

In spite of cold weather and bad roads we have been having better attendance than usual at church. The winter Communion was largely attended, which is most gratifying. Preparations are being made for the financial canvass of the congrega-

(Continued on page 428)

Indian Missions

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

Meet My Friend:

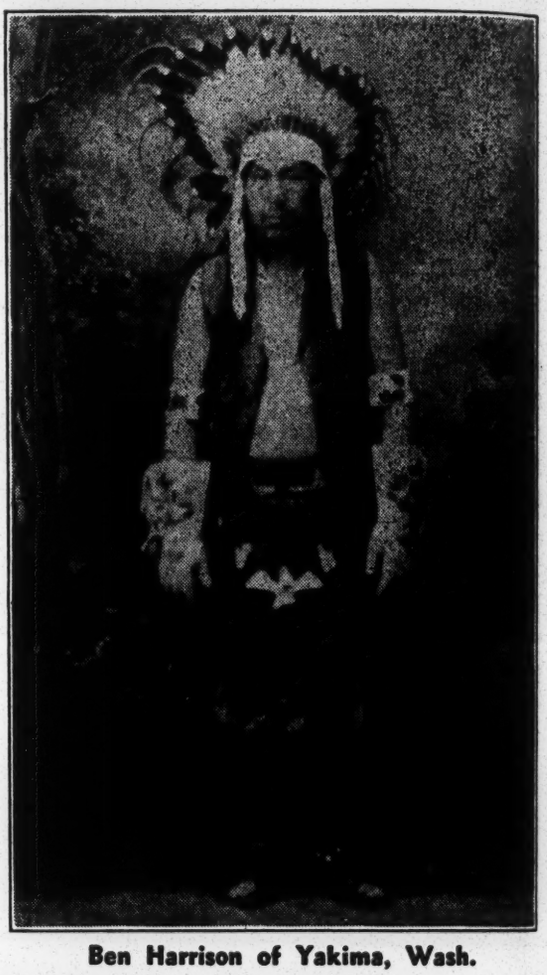
Ben Harrison

Ben Harrison, as he stands in this picture, is dressed in his Indian regalia and with his long hair. At one time he practiced witchcraft, and was bound up in superstition and feared the powers of evil would bring a curse on him.

Now he and his family are faithful workers. He has cut off his long braids, he attends all the services and just feasts on the Word as it is being preached. Ben is now using his every effort in helping others, and has a smile for everyone.

I have known him to drive for miles in order to help someone in need. I have found him always ready with a helping hand. It gives me great joy to see these dear ones magnify Christ in their lives. Surely the God of Love has been shed abroad in their lives. I have watched the change in their lives and it is marvelous.

Edward J. Sam,
Yakima, Wash.



Ben Harrison of Yakima, Wash.

AMERICAN INDIAN CONFERENCE—(Continued)

Following Commissioner John Collier's message members from the office of Indian Affairs came into the seminar, each one ready to present a vital need:

1. Education, including social and community work was presented by Mr. P. L. Fickinger and Mr. J. C. McCaskill, who spoke of the Community Day School and the Non-Reservation Boarding Schools and also of the special selective students who attend schools of higher education. The aim to make the school and the community coordinate was stressed, to get adults to use showers, machines, etc., in the schools, but here again the personnel problem enters and while there is some progress in economic and social problems, the work goes slowly.

It is encouraging though that many are remaining on the Reservation to work or returning after school to the reservation to live and work. The Indians pay back their educational loans very well, and parents are becoming responsible for children's school clothes by work or contribution. Given a cow or sow an Indian child will return a calf or a pig to the school in payment.

2. Extension Department (Mr. A. C. Cooley) Government and Missions play large roles in this important program for the Indians. The whole man is body, mind and soul, and mission workers may help greatly when they have a better knowledge of the whole work. A missionary who can farm is an asset among the farming Indians, and they need missionaries who can interpret the Indian to himself and tell him of other Indians. There are no self-support churches among Indians. To over-emphasize the financial is a danger, a life must be made as well as a living. There are 300 extension workers in government service. A suggestion was made that it would be well for Indians, missionary and extension worker to meet in the Church as a center for mutual conference and plans.

3. Rehabilitation of Indian on Land. Mr. W. V. Woehlke of the Land Office and Assistant Commissioner John Herrick said the administration had inherited this puzzling land question and undoubtedly the future of the Indian was bound up with lands. The question of land tenure is a serious one and it is most regrettable the Indians have been cheated and have lost their heirship of millions of acres of land.

4. Arts and Crafts. Dr. W. W. Beatty spoke of the adaption, use and development of crafts. Most of the craft work today is influenced by the white man. Dr. Beatty's program incorporates: the revival and preservation of the Indian arts; the development of the crafts for the home; teaching it in the schools; and getting a market for the sale of the articles made. The Indian can see dollars and cents behind the art. Samples of woolen cloth, pottery, basketry, pictures, etc., were shown to demonstrate the economic advantages of the arts and crafts.

5. Problems of Social Welfare, including law and order, liquor control and activities aimed to build up a wholesome community life were discussed by Mr. J. R. T. Reeves, and Miss Lela M. Cheney. The chairman, Dr. J. M. Somerndike of the Presbyterian Church, before introducing these speakers sounded an encouraging note when he said, "There is shown a distinct trend toward temperance, the sentiment is growing and the church has much to do with it. The Supreme Court recognizes the authority of the state for control and some states prohibit interstate liquor traffic. The whites are the problem. The Church should join hands with the Indian Office in enforcing law and order."

Mr. Reeves of the Indian Department said that there is much criticism of the Indian Department and of the state courts and state officers, but they have no jurisdiction, in truth it is a "No Man's Land." There are seven bills now before Congress on law and order including bills designed to enlarge jurisdiction of the courts, to subject Indians to various state governments, and to enlarge jurisdiction of the tribal officers in states to take charge and let them settle matters. The white man confuses the Indian. The Government says it has not enough money to enforce the law.

The Government has 25 social workers who are trying to build up better homes and community life. Concrete examples of children who were helped and given a chance by these workers emphasized the worth of this part of the program.

6. Health and Health Education. Dr. J. G. Townsend gave startling facts about the medical work being done. He emphasized the need of developing resistance to disease, especially tuberculosis, which is 3 or 4 times higher among the Indians than whites and about 10 times the whites in deaths. Trachoma baffles the wits of science, but now great effort is being made to "lick it"; the Apache tribe gave $20,000 to battle trachoma.

Dr. Townsend said 162 full-time and 99 part-time doctors, 114 field

nurses, and 352 staff nurses form the Indian medical staff. It is hard to keep the Indian patient in the hospital after he is taken there, many get homesick and leave before a cure is effected, continuous appeals and repetitions are needed. There is less cancer and heart trouble among Indians than whites. Take a section of 350,000 whites and compare it with the same number of Indians (which is approximately the Indian population) and there will be an increase of about 700 more Indians in a year; showing the whites are the vanishing race! The medical program has given courage and a new outlook on life for the Indian.

7. Indian Organization and Tribal Government. Mr. F. H. Daiker of the Indian Office spoke on land, organization, and credit. All the employees of the office on organization are of Indian blood. Again the question of blood came up and Mr. Daiker stated he believed the tribes themselves must help to discriminate and settle the problem.

When a tribe is organized the job is just begun, for guidance, help and advice are needed from the Government. The purpose of organization is in order that the tribes may have a voice and a part in their property affairs, so that the Government can consult them and make them a part of the whole organization. Those who have been "on their own" are a problem in this organization. Tribes must organize and incorporate before they share in the funds available from the Government.

Mr. Dwight of Oklahoma, a Choctaw Indian, spoke extemporaneously at this point on the problem of determining "who are really Indian." In his brief remarks he gave us an example of "Choctaw silver-tongued oratory."

After these discussions by the representatives of the Indian Office were ended, Dr. Dawber thanked all these members for the response and splendid opportunity to acquaint the Church workers with Government procedure. He said in part, "We realize the need of better understanding of the work of the Bureau of Indian Affairs and that the Missionary Boards have an obligation to carry information concerning Indian Affairs to our people. The responsibility is ours and the Indian Bureau looks to us to create a favorable public opinion on its behalf, the task confronting Mission Boards is better cooperation."

INDIAN ARROWS

Two young girls, Lena Tewee and Inez Sumpter, who were recently baptized in the Simnasho Church, are now in the Agency Hospital under observation and treatment for tuberculosis. Both need our prayers for spiritual and physical strength. They write us saying that they are trying to be good and patient in the unaccustomed confinement.

Old William Jackson, one of the nine recipients of old-age State pensions in our Simnasho area, called this morning at the Post Office for his money. To get the thumb marks in the right place on the receipt blank takes some maneuvering. Mr. Jackson was in a reminiscent mood and told of Dr. Speer and his work here. He is trusting a Shaker doctor to cure his cataract. When I spoke of Jesus and His power to save, he would not acknowledge Jesus as God, but only "a good man." What a knowledge Christ had of the human unbelief when He said to the healed blind man, "Dost thou believe in the Son of God?"

E. H. Carson.

At the evangelistic meetings at Warm Springs Mission, Dr. R. Francis Hall of Portland, Oregon brought the messages. A fine spirit was manifested and many blessings received by those who attended.

Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Station, Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS

MARCH

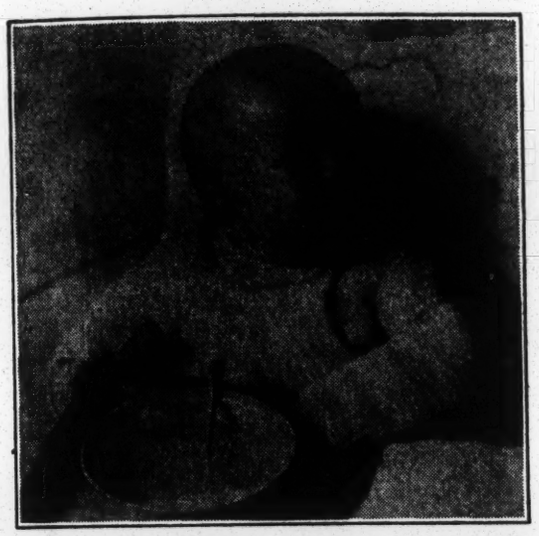
Miss Mary F. Dawson	March	1
Miss Minnie Beatty	March	9
Miss Mary Jane McKnight	March	18
Miss Laura B. Walker	March	22
Miss Venna Patterson	March	27
Miss Martha A. Roy	March	27
Miss Edna B. Sherriff	March	28
Miss Lillian McClelland	March	29

MAKE ME THY FUEL

Give me the love that leads the way,
The faith that nothing can dismay,
The hope no disappointments tire,
The passion that will burn like fire,
Let me not sink to be a clod:
Make me Thy fuel, Flame of God.

—*Amy Garmichael.*

ETHIOPIA



Marjorie Ruth Nystrom. "I Like My Porridge At Four Months."

This is the picture of Marjorie Ruth Nystrom, the youngest member of the Mission family at Addis Ababa. Her father is Mr. Sigurd Nystrom and her mother Dr. Harriet Skemp Nystrom. She was born in Assiut, Egypt, and seems to be very happy in her new home. Her parents came to the George Memorial Hospital almost two years ago to help there while Dr. and Mrs. Cremer were on a month's vacation. That month lengthened out into years and they are still there, having been accepted in a most happy way by the members of the American Mission family. They are enjoying the work and the fellowship with their coworkers. They have been delightfully busy in the hospital and the usual Fall slump has not yet occurred. They feel it is a great privilege to care for the poor, sick men and women as they drag themselves into the hospital.

It is not easy for the staff to look forward to the work there as all requests for permits to enter the country have been refused. The nursing situation will be desperate when Miss Faught leaves for furlough as only Miss Ruth Beatty and Sister Anne will be left to care for a hospital full of patients, with operations, obstetrical cases and all sorts of emergencies. Unless they can get relief they will have to limit the number of patients taken in. These are coming to our hospital now in greater numbers than ever before and gladly pay for treatment rather than go to the free government hospitals. A young girl has been found who wants to learn nursing; she will be some help after she gets a little experience. Sister Greta, the German nurse who served in the hospital for several years, is now Mrs. Geikler, the wife of the hospital mechanic. As she is living on the compound she is always glad to relieve the nurses. Mrs. Cremer has also been a help in the same way during vacations and did full time duty for several weeks.

The December missionary broadcast carried the sad news of the death of Ruth Nichols' father. This was the first she had heard of it as a cable from America had not been

delivered. She has been very brave, continuing her school work in spite of grief. The missionaries in Addis Ababa are all praying earnestly for some definite blessing in the school before Miss Nichol leaves for furlough, that she may have the joy of seeing some fruit. Let us join our workers in this prayer, also asking for guidance and help in carrying on the work in Ethiopia.

INDIA

Christmas and New Year greetings have come from several camp workers as they were out in tents. While the weather was rather cold and uncomfortable, all were in good health, most interested in the work, and looking forward with some degree of pleasure to the Christmas season. One of the missionaries wrote of being out in camp with Mr. and Mrs. James Brown since November 8. She referred to an experience they had after returning from a night meeting. They went into a village a half a mile away where there is a large group of Christians. One of the families had a nice large house; it is made of mud and has but one room but it is some thirty feet long and twelve feet wide. It is quite new and much larger than the average home. People gathered there and they had a nice meeting. In the afternoon they had been in two villages and taught the Christians a Bible lesson and also went to a non-Christian home where good attention was given to the message. There were two young Indian girls with them as Bible Women and they proved a great help in teaching and talking to the people. Great emphasis is laid on learning the Scripture word for word. These girls can recite a great deal and use the Word in their message to others. The missionary has tried to teach them some lessons in evangelism and has found them apt pupils. They are able to get the message across better than she can because of their command of the language.

Dr. Earl Collins of Tarkio College and Dr. Walter Skellie of Egypt visited this camp on their way to the Madras Conference and saw the method of work in an Indian village. Their visit was thoroughly enjoyed as the missionaries get lonesome and long for company after being in camp for some time and away from home for a good while.

One of the changes in location made at the last Annual Meeting

The Famous Dormitory, Addis Ababa, Ethiopia. Imagine eleven beds in this, and two in a bed! Tight squeeze all right!

was to take Miss Lois Boyd out of the special work for which she was set aside last year in connection with the Adult Literacy Campaign and assign her to work in the Girls' Boarding School in Sialkot. There was great regret on the part of the Mission that such important work had to be curtailed this year but it is the plan of the Mission to have Miss Boyd resume the special work next year.

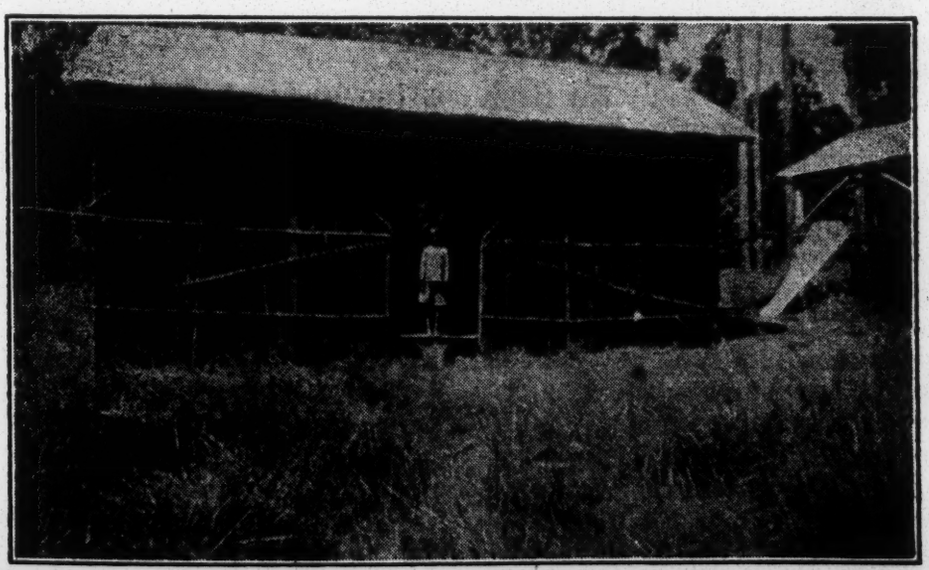
In connection with the medical work in Sialkot, a little corner of land which is necessary to complete the new hospital compound has been purchased at the request of the Mission. This had been promised by an Indian friend but he died and his family would not donate the property so it seemed necessary to pay the comparatively small amount asked for it.

Special prayer has been asked for the work in India: That the new blessings received during the Convention and Annual Meeting may be conserved; that a deeper spirit of prayer may be poured out upon the missionaries; and that there may be an increasingly deeper spirit of love and fellowship and forbearance among the missionaries and those whom they serve.

THE SUDAN

A letter from Miss Marguerite McClellan under date of January 10 speaks of the lovely weather they have been having in Khartum North. The government report showed the highest maximum temperature was 99 and the lowest minimum 55 degrees. Their big living room was festive with flowers sent from the garden of the District Commissioner—carried by a prisoner followed by a soldier with a gun over his shoulder. There have been none of the sand storms common to their winter months and altogether it has been a grand time for work and play.

They were having a three-day vacation in honor of the Eastern Coptic Christmas which is January 7. They crowded many things into the week and took in a new class a so-called kindergarten group, although the pupils range in age from four to ten years. Twenty-five children arrived and a few would come later. They had a Christmas chapel and gift giving. Thanks to the kindness of Delaware Presbyterial, the Second Church Wilkinsburg, and friends in Olathe, Kansas, there were enough dresses for all



The addition to the Famous Dormitory. Opposite the door there was a window. That has been cut into a door now and the new "wing" added. There, making a structure "T" shaped.

the neediest children; also towels, pencils, dolls, etc. for the others.

One morning they gave the Commencement program for the women in Arabic and the next day for the men in English. Two of the teachers, Sitt Towheeda and Sitt Fowza, translated the little English play chosen into Arabic and they themselves did all the training and costuming for Thursday. On Friday different groups of girls gave the same play in English. Three girls from the High School gave talks on the subjects: Habits in Children, The Mother and the Family, and Management of the Cottages. They were in Arabic on Thursday and in English on Friday. The girls giving the first two talks based their remarks on what they had learned in the Child Development class; the third girl told of the routine of the daily life in the cottages and of the good habits resulting from systematic planning and regularity. "No parents could have been more proud than we were of our own girls and we could readily realize why the eyes of the parents fill with tears on such occasions."

"Mrs. Gillan, the wife of the Civil Secretary of The Sudan, and a very good friend to us presented the diplomas and made such a sincere little talk to the girls. Six girls took diplomas from the intermediate department. They are ready for High School. The scholarship work plan which is being inaugurated this year will allow these girls to come to school although their parents are not able to pay full fees for them. These are promising girls and the teachers feel they will make good. Some of these girls who have been in the school were sources of anxiety a few years ago. Now, in answer to prayer and help, they are lovely, responsible young women."

EGYPT

We have not received the official report of the meeting of Association held in Assiut at the beginning of the New Year but we have had several communications from Missionaries giving us echoes from those days. Among these was a story written by Mr. Ewing Bailey entitled: "Miss Milligan Presents a Service Pin."

One morning Miss Anna Milligan asked for the privilege of the floor for a time in the meeting of the Association of the Mission in Egypt. When allowed to speak, she began by saying, "To quote from a famous character, 'I cannot go forward in this duty without the woman I love at my side' " and so saying, walked over to stand by the chair of Miss Marion Paden. When the laugh had subsided she continued: "When I heard that my room mate was to be Miss Paden someone remarked that I would be well looked after while in Assiut. And I have found that is true."

Miss Milligan then went on to tell of some of the events which took place in India when she had attended their annual meeting last fall, and service pins were presented. It appears that one of the missionaries there announced her engagement shortly before the expiration of the period which ordinarily is honored by the presentation of the Service Pin from the Women's Board. Someone hearing of this announcement remarked, "That is too bad; now she won't get her pin." The reply was: "Well, isn't a man better than a pin?"

Some of us wondered just how this story fit into the present discussion but Miss Milligan added that this missionary did receive a pin even though serving slightly less than the full allotted time (30 years). Another missionary in India had at the same time received the Service Pin of a very close friend who had gone on to her reward. For that reason the pin was especially appreciated.

Miss Milligan went on to say that it was her privilege to make public acknowledgment of the fact that

Miss Paden's service in Egypt now merited the Service Pin. Taking a pin from her purse she said: "I cannot give you this pin for several reasons: first, because it is not mine to give; and second, because it is already yours. If you will look on the back of the pin you are wearing, you will see that it is not the one you think it is, but one I borrowed from a friend today. This one which I hold in my hand is the pin worn for a number of years by Miss Anna Y. Thompson, the pin which she passed on to you when she died. I wish now to make formal presentation of it to you in the name of that great order, 'The Ladies of the Decoration'." Then as the wearers of the service pin present in the hall stood, Miss Milligan pinned Miss Anna Y. Thompson's pin on Miss Paden's dress.

Other letters tell of some changes in location and new assignments. Hazel Anderson goes to Luxor, Mabel McMichael to the Tanta Girls' School, Constance Harper to Alexandria. Venna Patterson, formerly of Luxor but now in America on furlough, is assigned to the Girls' School in Minia.

One letter I have been privileged to read states that the big event of the week was the marriage of Lois McGill and Thomas Sturgeon, both short term teachers in Assiut. Miss McGill, the daughter of Rev. and Mrs. Ralph McGill who served for many years in Egypt, was born there. The groom is a son of Rev. W. S. Sturgeon of Brooklyn.

On the day of the wedding some of Lois's friends got up early and serenaded her with "'Tis Thy Wedding Morning." The ceremony took place at six-thirty o'clock in the evening in the large room where the Association held its meetings.

Supper was served to the whole Association. The faculty of the College and also of Pressly Memorial Institute and the members of the wedding party sat at the bride's table, which was decorated in pink and white. Mrs. Neal McClanahan baked the four-tier cake and Mrs. Horace Giffen iced it. Everyone got a piece and all had a lovely evening.

A number of letters of greeting have been received from Egypt telling of other holiday festivities and also of the beginning of work for the new term. In Luxor all but twelve girls were back on the third day, which was a good record. The attendance is larger this year than last but the fees are not greatly increased as people there are just too poor to pay much if anything, except in a few cases.

From the Fayoum district there was an interesting story of the joy the Christmas season brings to many and the missionaries are reminded that the words for joy and wedding are the same in Arabic. There has been an epidemic of this sort of joy as three of the school teachers have been married and one of the men teachers in a village school. One teacher was married to a pastor in a village church in the province. Theirs was really a love match and not an arranged marriage as is usually the case. The wedding was in the church and flowers and plants from the garden made the church look beautiful. The wedding procession was very modern, with flower girls, train bearers and a profusion of candles, large and small. It seems a wedding in Egypt isn't really a wedding without candles. These young people are doing a fine work in the village where they are placed. The bride has entered whole-heartedly into the work, has made her home a pleasant place to be in, and she visits in the homes of the people. Furthermore she has already started a sewing class for the young girls.

The marriage of another teacher was quite a surprise not only to our missionaries but to herself. She was called home from her work in the school and found a bridegroom

waiting for her. He had come and talked to her parents and secured their permission for marriage but the daughter had never seen him before. However, that is not unusual in the land. The marriage took place on the following Sabbath.

The third teacher was married just a few weeks ago in Alexandria, and the wedding of the village

THE "Shoe Family" Zagazig.

school master to one of the Christian girls was held in the church at Fayoum.

Miss Marie Tait has written an interesting account of her activities. She has charge of our Girls' School in Zagazig and this year expected to be alone, except for some native teachers. Fortunately she was able to secure as helper Miss Blaikie of the Egypt General Mission.

They have a dear little family of ten boarders in what they call "The Shoe." All these girls except three are small and as they do their own work the burden falls rather heavily on the older ones; but the others learn every day to help a little. Sitt Dermana, the Bible Woman who directs their work and helps to plan their meals, makes a very fine mother for them and we are glad to say she is interested in their spiritual welfare as well as in other things. The youngest child who is only five years old, is the pet of the household. She came from a very poor family, had not had the proper nourishment, and so was in a pitiful condition. She was sent to Tanta Hospital for three months. Now she is fat and chubby and so happy to be in school.

Miss Tait wrote that she was looking forward to the happiest Christmas she had ever spent in Egypt as she expected to have her sister with her. She is due to come home on furlough at the end of this school year. Her sister will visit in Egypt until that time and they will then come to America together.

A number of our missionaries are planning to come to the home land this summer. We welcome them all to a time of rest after their years of strenuous service.

HOME MISSIONS

(Continued from page 419)

tion. The pastor and three elders were able to attend the meeting in Hamilton, when the Moderator, Dr. Atkinson, and his team brough their messages to a very representative group of our presbytery. The trip was long, ending in the wee hours of the morning, but well worth the time and effort. We wish that more meetings of this nature might be available.

Classes are preparing for their annual plays. One of the activity groups, the dramatic club, under the leadership of Mr. William Heagen, will present a play in the near future. Much benefit is being derived from these different groups and they have created much good spirit within the school.

Clothing is still in great demand. We appreciate the help given us and shall appreciate further contributions as the Spring months near.

We ask that you will ever remember us before the throne of Grace.

Ray M. Davis.

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

The Junior Special for the year 1938-1939 *is the support of Bible Women in India. The amount asked is* $2,000.00.

JUNIOR EXHIBIT

All Junior Missionary Societies are invited to send an Exhibit to the Grinnell Convention which will as usual be sent to mission stations.

These Exhibits should be sent to Mrs. Paul Lincoln, care of Rev. W. J. Stewart, 1015 Fifth Avenue, Grinnell, Iowa.

Mrs. M. Todd Macdonald.
Junior Secretary Des Moines Presbyterial.

The Mother of a Martyr

Mrs. Patterson came about twenty-five years ago from England to India as a member of a small mission engaged in pioneer work in the North-west Frontier Province and Kashmir Hills. Later she marriad Mr. A. D. Patterson of the same mission. For some fifteen years they have been working under our mission, living in Mansehra, 16 miles beyond Abbottabad. Mrs. Patterson's salary is paid from the Bible Women's Fund. She is a trained nurse and has had a course in homeopathy and is thus well fitted to minister to the physical as well as to the spiritual needs of the women. During the most of the year she holds a dispensary two days each week, as well as visiting in the homes to give the message of Christ.

The Patterson home is always open to those who come wishing to be taught the way of life. Mrs. Patterson has no children of her own, but has shown motherly love and care to not a few during the years and has had the joy of seeing several who call her mother witnessing for Christ in the world. One of these boys was Muzaffar.

Muzaffar, a fine young Mohammedan lad, was about fourteen years of age when he came to the Patterson home. He had a bad temper and was hard to manage, but he was loving and industrious. Once he ran away, but later returned to become a true Christian. He was trained as a motor mechanic and became an excellent taxi driver. When an Italian minister to Afghanistan was passing through one of the cities in Northern India Muzaffar was assigned the task of driving him about the city. This young Christian was handsome, intelligent and courteous, and made so favorable an impression that he was later called to Afghanistan to be the trusted driver for the Italian minister's family.

In Afghanistan both the selling of Gospels and preaching are forbidden, but two of his Bibles were stolen there, and he was quite sure a general of the Afghan army had taken one. One day, thinking only of the spiritual darkness and ignorance of the people, he commenced to preach Christ to a group of men, quite forgetting that he was in a land where this was against the law. He remembered it only when he saw a Mohammedan priest coming at him in a rage. He threw Muzaffar down on the ground, saying, "Your tongue shall never preach again," and poured some acid into his mouth. The acid was diluted so God thwarted the priest's wicked purpose, but for weeks Muzaffar's mouth was so sore he could take only liquid food.

A year later a cough developed and he died some months later. The attending physician said his lungs had been weakened by poison. He died in Afghanistan and the Afghan government sent his watch and money (perhaps only a part of the latter) to the one he called "Mother," Mrs. Patterson. He died far from Christian friends, but a young Sikh who was there later told Mrs. Patterson that Muzaffar was loved and honored as a Christian by all who knew him best.

A Secret Disciple

A Bible woman working in a hospital told me the following story: "A Mohammedan woman, rich and of high rank came to visit her married children who live in this city. Because of trouble with her eyes she was admitted to the hospital and while there heard me repeating John 3:16. She was so impressed by it that it made her uncomfortable, and so restless that she could not sleep all night. The next day she told me that there was a great burden on her heart. She had found no love and no peace in the Mohammedan religion. She said, Jesus Christ had come to save sinners and He had saved her, too, and she wanted to become a Christian. Since she could read a little I gave her a Gospel of John and explained several of the chapters to her. After studying it for some time, as well as learning the Lord's Prayer, Ten Commandments, etc., she asked for baptism. The missionaries were ready to arrange for the baptism in one of their private rooms, but we all said, "She must be baptized in the chapel and must confess Christ before everyone." She feared her people, so was afraid to do this, and went away without being baptized. Her people came to know of the situation, and they tore up her books, kept her locked up for several weeks and beat her severely, and would not allow her to write to anyone. Once she got a chance to tell me what was going on. She has promised that she will come some day and is waiting for the chance. So please pray for her that God may help her and give her strong faith."

(You can understand that we do not think it wise to print this woman's name, but if anyone wishes to get it so as to pray for her by name, we shall be glad to furnish it. L. C. McA.)

NEGRO MISSIONS

(Continued from page 415)

MILLER'S FERRY, ALABAMA

Examinations are over and we have entered upon our last semester with much enthusiasm. This has been a very mild winter and our average attendance has been better than usual.

Our pastor, Rev. D. F. White brought white preachers from Camden, who preached to us each day the week preparatory to our week of meetings.

Rev. I. H. Bonner, who was at one time pastor of our congregation, carried on the revival. He is a wonderful preacher and brought to us two good sermons each day. He had several conversions, and five united with our church.

Principal N. D. Williams was in Mobile recently on business in connection with the NYA project, and reports much success.

Much stress is being laid on physical education, and the children really enjoy it. This year the girls do not have to go to the boys' basket ball court for practice, as they have one of their own near their dormitory.

We appreciate very much indeed *The Sunday School Times*, which some unknown friend is sending us.

N. D. Williams.

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

HERE AND THERE

On January 12 of last year we stepped from a Sudan Government train into the warm sand and sunshine, and into the warmer welcome of missionary friends of the Khartum district. On January 12 of this year on a typically grey Pittsburgh morning, we boarded a train bound for the presbyteries of the Pacific coast to report on our visit to the foreign fields, and, so it would seem, to blaze a way for the Moderator's team that is following about one month behind. The Secretary of the Board of American Missions had preceded *us* by about that much. We heard his voice still echoing in the mountains and valleys of this region. No doubt this will go down in Coast history as the "Year of the Invasion."

Mr. Cook of the Pittsburgh Union Pacific office was most helpful in arranging our itinerary down to small details. Western roads leave little to be desired in comfort and service. Our travel was full of interest. Truly this is "America the beautiful." It is hard to decide what are one's favorites — the rugged, snow-capped mountains or the wooded or green carpeted foothills. Sometimes they stood back and with a grand sweep of the arm showed us broad fertile valleys or, apologetically, desert stretches. At times they crowded close and escorted us through narrow gullies and gorges; even sheltered us when we must pass through tunnels. Sometimes we clung to them to avoid slipping into the sea. Up and over, around and through we went, exclaiming at the beauty here, the grandeur there.

We left the train at will, met sometimes by former friends, often by total strangers, nevertheless, friends. And we had delightful fellowship in their homes, their missionary societies, their group meetingcs and their churches for we had a great common interest—the building of the Kingdom at home and abroad—"Blest be the tie that binds our hearts in Christian love. The fellowship of kindred minds is like to that above."

Do not forget, the 1939 Prayer Prayer Cycle is ready. We saw many of the 1938 issue in use and it is now quite incorrect. Mrs. McBride's "Along the Indian Trails" is off the press. We saw a copy on the Coast and heard it pronounced "a gem." Some new leaflets on Egypt are coming soon.

For Collateral Reading on the Study of the Jew Dr. Conning suggests the following:

"Christians and Jews." Report of a conference held at Atlantic City. International Missionary Council, New York.

"The Shame of Christendom," W. N. Carter. Church Mission to Jews, London.

"When Jews Face Christ." H. Einspruch, editor. The Mediator, Baltimore.

"Where Now Little Jew?" Hermansson. Bonnier, New York.

"The Jew and Christianity." Danby. Macmillan, New York.

"Our Jewish Neighbors." Conning. Revell, New York.

"The Jew and the World Ferment." Basil Mathews.

—*Editor.*

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

Miss Helen Artman, 1920 — Sialkot City
Miss Kathryn Beattie, 1920 — Lyallpur
Miss Minnie Beatty, 1918 — Abbottabad
Miss Hazel Bennett, 1908 — Gujranwala
Miss R. Jean Black, 1921 — Sialkot City
Miss Adah P. Boggs, R.N., 1938 — Pathankot
Miss Lois Boyd, 1918 — Sialkot City
Miss Frances E. Brown, 1927, 1937 — Lyallpur
Miss Theresa I. Brownlee, 1922 — Sialkot City
Miss Lois Buchanan, 1910 — Pathankot
Miss Marie Cash, R.N., 1926 — Pasrur
Miss Evelyn Catheart, 1925 — Rawalpindi
Miss Margaret Fehlman, 1918 — Zafarwal
Miss Betsy Fleming, 1913 — Sargodha
Miss Eva M. Hewitt, 1930 — Campbellpur
Miss Alice G. Hill, 1938 — Pathankot
Miss Janette Howland, 1921 — Campbellpur
Miss Reba C. Hunsberger, M.D., 1921 — Sialkot City
Miss Flora Jameson, 1903 — Sangla Hill
Miss Mary Kyle, 1904 — Pasrur
Miss Olve Laing, 1912 — Rawapindi
Miss Sarah Jane Lamont, 1928 — Pathankot
Miss Mary Frances Lincoln, R N., 1920 — Sargodha
Miss Laura R. MacLachlan, 1938 — Pathankot
Miss Elizabeth F. McConnell, R.N., 1931 — Jhelum
Miss Lillian A. McConnell, 1902 — Jhelum
Miss E. Marjorie McCrory 1936 — Gujranwala
Miss Evelyn M. McKelvey, R.N., 1938 — Sialkot City
Miss Marian T. Peterson, 1930 — Rawalpindi
Miss Willa M. Ramsey, 1921 — Pathankot
Miss Grace N. Ranson, 1936 — Sangla Hill
Miss Louise Scott, 1916 — Gujranwala
Miss Helen C. Sharp, M.D., 1932 — Sialkot City
Miss Kate E. Spencer, 1918 — Sargodha
Miss Vivian Trimble, 1921 — Pathankot
Miss Ruth A Warnock, 1918, 1936 — Sargodha
Miss Helen V. Weede, 1922 — Zafarwal
Miss Georgia Wengert, 1920 — Gurdaspur
Miss Dora A. Whitely, 1911 — Pasrur

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884
211 Mamillah Rd., Jerusalem, Palestine

NOW IN THIS COUNTRY

Miss Ruth Ardrey, 1921
826 S. Ogden St., Denver, Colo.
Miss N. Addaline Brandon, 1931
55 Elizabeth St., Hartford, Conn.
Miss Vida J. Graham, 1922 — Bisbee, N. Dakota
Miss Evva P. Hartig — Frostburg, Md.
Miss Kate A. Hill, 1896 — Eldora, Iowa
Miss Glendine Lundquist, R.N.
Lutheran Hospital, Moline Illinois
Miss Margaret Murdoch, 1924
Troy, N. Y.
Miss Laura Reynolds, 1924
100 Crosley Ave., Kenmore, N. Y.

RETIRED

Miss Emma Dean Anderson, 1881
231 Franklin St., Slippery Rock, Pa.
Miss Laurella G. Dickson, 1897
719 West 24th St., Oklahoma City, Okla.
Miss Ella M. Gordon, 1893 — Pattersonville, N. Y.
Miss Mary Lawrence, 1893, c/o Mrs. R. E. Ayers,
New Concord, Ohio
Miss Mary E. Logan, 1891 — Rushville, Ind.
Miss Rosa McCullough, 1879 — Greenwood, Mo.
Miss Henrietta A. Moore, 1898
133 Grove Street, Eustis, Florida

EGYPT

Miss Hazel E. Anderson, 1937 — Cairo
Miss Ella M. Barnes, 1911 — Cairo
Miss Margaret A. Bell, 1901 — Fayoum
Miss Helen R. Brownlee, R.N., 1934 — Assiut
Miss Leota Cabeen, 1909 — Alexandria
Mrs. Mary K. Coventry, 1918 — Benha
Miss Anna B. Criswell, 1905 — Assiut
Miss Mary F. Dawson, 1922 — Cairo
Miss Lucia Dwight, 1919 — Beni Suef
Miss Davida Finney, 1915 — Assiut
Miss Alta G. French, 1925 — Beni Suef
Miss Elsie French, 1909 — Cairo
Miss Martha C. Glass, 1922 — Cairo
Miss Eulalia D. Grether, 1929 — Tanta
Miss A. Constance Harper, 1937 — Cairo
*Miss Rena L. Hogg, 1899 — Assiut
Miss Lois D. Kingan, 1926 — Benha
Miss Lucy Lightowler, 1921 — Cairo
Miss Helen J. Martin, 1915 — Cairo
Miss E. Roxy Martin, 1901 — Minia
Miss Dora B. Mason, 1918 — Assiut
Miss Ruth McCleery, 1931 — Luxor
Miss Jeannette McCrory, 1916 — Minia
Miss Evelyn McFarland, 1919 — Cairo
Miss E. McKibben, R.N., 1924 — Tanta
Miss Mabel McMichael, 1937 — Cairo
Miss Sarah B. Meloy, 1923 — Cairo
Miss Helen J. Noordewier, 1921 — Luxor
Miss Marion A Paden, 1902 — Tanta
Miss Frances Patton, 1922 — Mansura
Miss Stella Robertson, 1922 — Cairo
Miss Martha A. Roy, 1938 — Cairo
Mrs. Rachel Tracy Seiver, 1925 — Fayoum
Miss Edna B. Sherriff, 1920 — Alexandria
Miss Jane C. Smith, R.N., 1922 — Cairo
Miss Nellie C. Smith, 1911 — Cairo
Miss Marie F. Tait, 1925 — Zagazig
Miss Mary L. Thompson, 1917 — Assiut
Miss Helen M. Walker, 1930 — Assiut
Miss Laura B. Walker, 1904 — Mansura
Miss Ethel L. Weed, 1919 — Alexandria
Miss Ida B. Whiteside, 1913 — Luxor
Miss Esther W. Wilson, 1919 — Luxor
Miss Ruth A. Work, 1904 — Assiut
Miss Laura Wright, 1921 — Tanta
Miss Elizabeth Wilson, 1932 — Tanta

NOW IN THIS COUNTRY

Mrs. Ada A. Dunlap, 1926
533 W. Ninth St., Albany, Oregon
*Miss Minnehaha Finney, 1894
121 N. 7th St., Sterling, Kan.
Miss Alice Grimes, 1924 — Claysville, Pa.
Miss Alfretta M. Hammond, 1904
State Hospital, Warren, Pa.
Miss Lillian McClelland, 1928
1501 N. 3rd Ave., Tucson, Ariz.
Miss Carol E. McMillan, 1906 — Aledo, Ill.
Miss Venna R. Patterson, 1924
923—6th St., North, Nampa, Idaho
Miss Elizabeth S. White, 1924
2411 Osgood St., N. S., Pittsburgh, Pa.
Miss Ruth M. Williamson, 1924
31 West 3rd St., Greensburg, Pa.
Miss Margaret A. Work, 1924 — Fort Morgan, Colo.

THE SUDAN

Miss Isabel Blair, 1922 — Akobo Post, Malakal
Miss Mary E. Cole, 1919 — Khartum North
Miss Una Cole, 1918 — Khartum North
Miss Elsie E. Grove, 1912 — Doleib Hill
Miss Ray Huffman, R.N., 1924 — Nasir
Miss Marguerite McClellan, 1926 — Khartum North
Miss Aulora R. McIntyre, 1911 — Wad Medani
Miss Mary Jane McKnight, 1922 — Khartum
Miss F. Verna Pillow, 1930 — Omdurman
Miss Ellen P Smith, 1938 — Omdurman

NOW IN THIS COUNTRY

Miss C. Blanche Soule, R.N., 1921
775—28th Ave., St. Petersburg, Florida
Miss Frances Turk, R.N., c/ Margaret Lowry
1009 Franklin Ave., Wilkinsburg, Pa.

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1921 — Addis Ababa
Miss Marjorie Faught, R.N., 1933 — Addis Ababa
Miss Ruth Nichol, 1933 — Addis Ababa
Mr. Sigurd Nystrom, 1937 — Addis Ababa
Dr. Harriet Skemp Nystrom, 1937 — Addis Ababa

* Retired from active service.

A LITTLE TIME APART

Ecce Homo
by
Hoffman

Pilate's Perplexity

Behold the Man!
The One for whom you shout and say that He should die.
What evil has He done? No fault see I in Him
At all, but only grief and kindness in His eye.
You wish Him crucified—but why? Has He done aught
To harm His fellowmen? Has He an angry act
Performed? A bitter word, or judgment harsh? I see
In Him but gentleness; but still you shout and call
For me to crucify this One in whom I see
No fault at all.

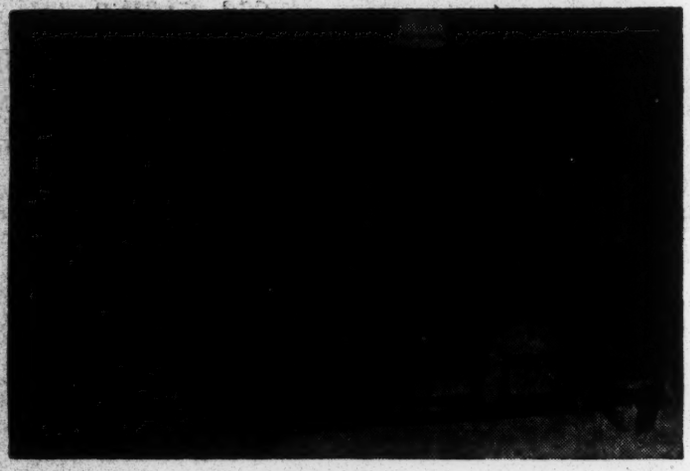
Behold your King!
The One I wish to free. (For I am troubled sore
And seek to free myself from memory of eyes
That looked me through and through—perhaps if I should pour
Pure water on my hands I should be innocent
Of this just person's blood.) You say you have no king
But Caesar, and that this Man speaks against the king—
That thought strikes terror to my heart: so to your call
I feel that I must yield, though still I see in Him
No fault at all.

(Mrs. Chas. W.) Elsie Wehling Fulton,
Secretary of Prayer Groups.

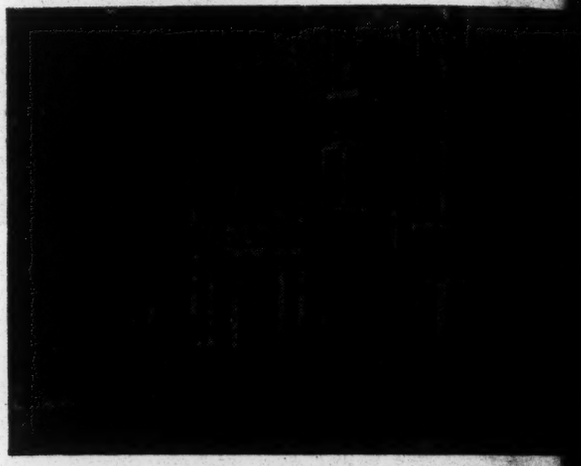
SCENES OF KNOXVILLE COLLEGE

1. Our chapel and church: the first of our emphases.

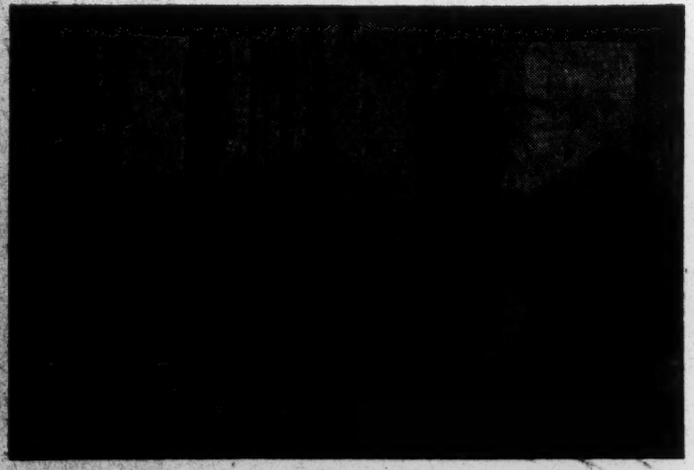
2. Martha Helen Heinrich at the console of o
Hammond Organ.



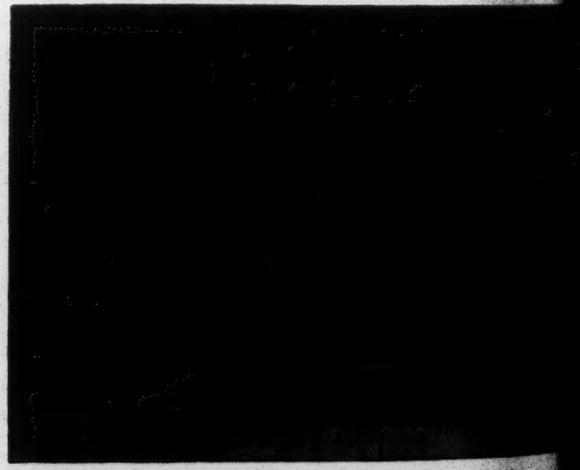
3. Section of our dining hall.



4. Wallace Hall, residence of women faculty m



5. In the office of McCulloch Hall, Mrs. Beulah Osgood, house mother.



6. One of the features of our diversified cu

Courtesy of Knoxville College

See pages 447-451.